

A
CABINET
OF
JEWELS;
OR, A
GLIMPS
OF
Sions Glory.

Written by *WILLIAM DYER*,
Late Preacher of the Gospel at
Chesham and *Chouldsbury*, in the
County of *Bucks*.

*Blessed is he that readeth, and they that hear
the words of this Prophecy, and keep those
things that are written therein, for the
time is at hand, Rev. 1. 3.*

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To the Inhabitants of the Parish
of St. *Anne Aldersgate*, in the City
of *London*, Greeting.

Grace and Peace be multiplied unto you,
through the knowledge of God, and of
Jesus our Lord.

Beloved.

THe ever blessed God, in the Creation of Man, had a two-fold End.

A Gracious End.

And a Glorious End.

So ought Ministers to have a two-fold end,
The Glory of God,
And The good of Souls.

These ends had I in the Preaching of these Sermons to you, and now also in the printing of them for you.

For as much as I was desired by some of you, to come and preach publickly amongst you, which I condescended to, hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several friends,

The Epistle.

to Print them for publick benefit, I have accordingly answered their desires.

And because these two Sermons were preached publickly among you, I thought it my duty also to Dedicate them unto you, that what your Ears let slip in the hearing of them, your Eyes may regain by the reading of them.

Dear Friends, I hope these Sermons will not be less accepted by you, because they are come in a plain dress: I confess there is more of heart in them, than Art: I hope the less Man appeareth in them, the more God will appear by them; who many times maketh use of weak means to effect great ends; *For out of the mouth of Babes and Sucklings, hast thou ordained strength, Psal. 8. 2.* And for this our dear Lord thanks his Father, in *Mat. 11. 25. I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and prudent, and hast revealed them unto Babes, Ver. 26. Even so Father, for so it seemed good in thy sight.* So else where it is said, *To you it is given to know the mysteries of the Kingdom of Heaven, but unto them it is not given.*

Friends, I may say unto you, as the blessed Apostle Paul said to the Corinthians
My

Dedictory:

My speech, and my preaching, was not with enticing words of mans Wisdom, but in demonstration of the Spirit, and of power, that your faith might not stand in the Wisdom of men; but in the power of God, 1 Cor. 2. 4. 5. I hope none that heard me (or shall read me) will think I speak too much, or too home. O my Friends! can a man speak too much for God and his Glory? Can a man speak too much against sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit a man to gain the whole world and lose his own soul; For he that gains the world, with the loss of his soul, will be a great loser in the end.

Beloved, That I have printed these Sermons something larger than I preached them, by adding some small additions to them, I acknowledge; and that which I now desire of you, is, That what you read in the Lines, you would practise in your Lives. O that you would open the door of your hearts to the Lord JESUS, (who stands knocking at them) that he may come in and sup with you, and you with him, that you may be able to stand in the day of his wrath, when others shall cry to the rocks

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and the Mountains to fall on them. O Friends, God hath spared you in this time of Calamity, and will you not serve him? O! You have been as brands plucked out of the burning: O therefore, humble yourselves under Gods mighty hand, that you may be exalted in due time. Work therefore while it is called to day; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall add no more, but promise you my prayers; and desire yours also, that this may bring glory to God, and good to you: which is the desire of him, who is,

*Your Friend and Servant in the
precious Concernment of the
G O S P E L.*

WILLIAM DYER.



A

CABINET of JEWELS;

OR, A

GLIMPS of SIONS GLORY.

I. First, Loath Sin, and leave Sin.

HE that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy, Prov. 28. 13. If we confess our sins; he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness, 1 John 1. 9. There must be a falling out with our sins, before there be a falling off from our sins; there must be a loathing of sin in our affections, before there be a leaving of sin in our conversations. Oh is it not a thousand times better to part with sin, though never so sweet, then to part with God, and Christ, and Heaven? One of them you must do. One sin will damn a soul out of Christ, but no sin can

damn a soul in Christ; Sin is the evil of evils, it is worse than the Devil, for it is that that made the Devil to be a Devil. Oh the love of sin and the lack of grace, will ruine and destroy your souls for ever; It is better not to be, than to be a sinner; better to be no people, than not to be the Lords people. Oh therefore kill sin that sin may not kill you, Mourn for sin and flee from sin: Do not commit new sins, but repent of old sins: Ezek. 36. 31. *You shall loath your selves in your own sight for your iniquities.* O poor soul, hast thou not served the flesh and the Devil long enough? What hast thou not enough of sin? is it so great to thee, or so profitable for thee? Oh what a place will you be shortly in of joy or of torment? Oh what a sight will you shortly see in Heaven or Hell! Oh what thoughts will shortly fill your hearts with unspeakable delight or horreur! What work will you be employed in, to praise the Lord with Saints & Angels, or to cry out in fire unquenchable with Devils; Oh therefore die unto sin, confess it, mourn for it, and flee from it as from a Serpent; and though your sins are more than you can number, yet they are not more than God can pardon.

II. Secondly,

II. Secondly, Put off the old man, and put on the new man.

Lye not one to another, seeing you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him, Col. 3. 9. 10. And that ye put on the new man, which after God is created in righteousness and holiness, Eph. 4. 24. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature, Gal. 6. 15. As new born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. 2. Therefore if any man be in Christ, he is a new creature: old things are past away, behold all things are become new, 2 Cor. 5. 17. A new understanding, a new will, new desires, new love, new delights, new thoughts, new words, new company, and a new conversation; he is not what he was before. Oh dear friends, be new creatures, that you may be glorious creatures: We can call nothing in Heaven ours, till Christ be ours, Without Regeneration there is no Salvation. Verily, I say unto you, except ye be converted, and become as little children, ye cannot enter into the Kingdom of Heaven; John. 33. Verily, Verily I say unto thee, except a man be born again, he cannot see the Kingdom of God. You have heard much of God, Christ, and hea-

ven with your ears, but this will not bring you to Heaven, unless you have much of God, Christ, and Heaven in your hearts, You may be able to say, I was once a slave: but now a son; once I was dead but now I am alive; once I was in darkness but now I am light in the Lord; once I was a child of wrath, and heir of Hell, but now I am an Heir of Heaven: once I was under the spirit of bondage, but now I am under the spirit of adoption. A true believer lives in the Lord, *1 Thes.* 1. 1. On the Lord, *Rom.* 1. 17, 20, 38. From the Lord, *Joh.* 6. 57. To the Lord, *Rom.* 14. 8. With the Lord, *2 Cor.* 13. 4.

III. Thirdly, Make your peace with the Prince of peace.

Isa. 9. 6. *Psal.* 2. 12. *Kiss the Son lest he be angry, and ye perish from the way: When his wrath is kindled but a little, blessed are all they that put their trust in him.* O do not lift up your hand against the Son, but kiss the Son.

Let his will be your Rule;
His Spirit your Guide;
His Precepts your Practises;
His decrees your Delights;
His chosen Ones your choicest Compani-

Submit to his Gospel and Government,
O first, make your peace with God.

There is a fourfold peace.

First, There is a peace external: this peace is with Men.

Secondly, There is a peace supernal: that is peace with God.

Thirdly, There is a peace in eternal: that is peace with Conscience.

Fourthly, There is a peace eternal: and this is peace in Heaven, Psal. 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

If you have peace with God, the world and the Devil cannot hurt you: *And upon the Glory shall be a defence Isa. 4. 5.* Believers have God for their guide and guard; he that meddles with the Saints of God assaults God himself *Zech. 28. He that toucheth you, toucheth the Apple of mine eye.* He that lifts up his hand against them, lifts up his hand against God; though they have many enemies, yet they have *one* friend that hath more strength then all their enemies. A ragged Saint is dearer to God, then a glittering Emperour that wants grace. Oh make your peace with the Prince of peace: that in this life you may have assurance of eternal life, that eternal death may not be your portion in the other life.

IV. Fourthly,

IV. Fourthly, Make Religion your main business, and not by-business.

Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall, 2 Pet. 1. 10. work out your salvation with fear and trembling, Phil. 2. 12. But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you, Mat. 6. 33. Oh, why is the glory of this world so much regarded, but because the glory of Heaven is so little minded ! Oh what is an Earthly Kingdom in comparison of the Heavenly Kingdom ? The Angels themselves, though they are glorious Spirits, yet they are ministring Spirits.

Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious Souls ? *And he sent forth his Servants to call them that were bidden to the Wedding, and they would not come : again he sent forth other Servants, saying, tell them that are bidden, Behold, I have prepared my Dinner; my Oxen and my Fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, and another to his merchandize, Mat. 22. 3, 4, 5.*

Wretched Worldlings make Religion a by-business ; they will hear, read, and pray, when

when they have nothing else to do : O that such men did but know what everlasting glory, and everlasting torments are; would they then do as they do ? Oh that they did but know the worth of their Souls, and the want of a Saviour ; the shortness of their time, and the greatness of their work : would they then neglect God, and their own souls, as they do ?

O Friends, let me beseech you to whom I write, to make Religion your main business; hearing, reading, praying, believing, and doing, your main business. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John 6. 27.*

V. Fifthly, Do nothing in this world but what you can answer in another world.

For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad, 2 Cor. 5. 10. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, Rom. 2. 16. He hath appointed a day in which he shall judge the world in righteousness by that man whom he hath ordained, Act. 17. 31. For God shall bring every work to Judgment,

ment, with every secret thing, whether it be good or whether it be evil, Eccl. 12. 14. Oh for the Lords sake, my dear brethren, let nothing be done by you in this world, but what may be answered in another world.

Many men do that in this world, which they cannot answer in another world; Now they condemn God, blaspheme God, rebel against God, go a whoring from God, and persecute the beloved of God, instead of protecting the Saints, imprison the Saints, and are more for crushing them then comforting them: instead of visiting them, vilifie them, and instead of affecting them, afflict them, *and eat them up as they eat bread, Psal. 4. 4. And will not suffer them to worship the true God in spirit and in truth, but,*

Mock them, Heb. 11. 36.

Threaten them Acts 4. 29.

Accuse them, Acts 24. 5.

Slander them, Mat. 5. 11.

Curse them, Mat. 5. 44.

Beat them, Acts 5. 40.

Imprison them, Acts. 4. 3.

Plunder them, Heb. 10. 34.

Banish them, Heb. 11.

And murder them, Rom. 8. 36.

All this the poor innocent suffer, whilst swearing, cursing, whoring, robing, blaspheming, durnkennels, and gluttony, and all manner

manner of debauchery, yea, murder it self walks unpunished in the streets, and only *he that departs from evil makes himself aprey.* What wonder then, if such as these shall one day hide themselves in Dens and Holes and cry to the rocks and mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb? Rev. 6. 25, 16. Oh what will persecutors of godliness do, When Jesus Christ shall appear in flaming fire taking vengeance on them that know him not & obey not his Gospel? 2 Thes. 1. 8. Will they not then be dumb & speechless, and have never a word to say for themselves, as that man that had not on his wedding garment? Mat. 22. 12.

But oh beloved, Let that grace that hath app. ~~are~~ ed to all men, teach us to deny ungodliness and worldly lusts that we may live soberly, righteously and godly in this present world, Tit. 2. 11. 12. following the Lamb, resisting Satan, shunning sin, and separating from the evil world.

VI. Sixthly, Make the Word of God your Rule, and the Spirit of God your Guide.

To the Law and to the Testimony: if they speak not according to this Word, because there is

is no light in them, Isa. 8. 20. we have also a more sure word of prophecy, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, 2 Pet. 1. 19. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, 2 Tim. 3. 16. Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come, John 16 13. The Scripture is a Rule before us, to shew us where we must go: the Spirit is a word behind us, to enable us to go according to the Directions of that Word: The Word of God is a Compass, by which we are to direct our Course; the Spirit is the great Pilot, that steers us in this course. We have no eyes to see the word, till the Spirit enlighten them; we have no ears to hear the Word, till the Spirit open them; we have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and by the efficacy of the Spirit, we feel the efficacy of the Word; The Word of God shews us the way, and the Spirit of God leads us in that way which the Word points out. ●

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The Spirit of God is able to expound the Word of God, and to make it plain to our understanding, The Holy Ghost is the Churches Interpreter; He gives the Scripture, and he can reveal unto us the sense and meaning of the Scripture. The word is Gods Counsellor, to discover the path in which we are to walk; the Spirit is the Counsel of God, that teacheth us how to walk in that path. The word is a Chrystal glasse, which shews us our duty; the Spirit give us sight to see our duty. If God had not put his Spirit into our hearts, as well as his Word in our mouths, we should never have arrived at the fair Haven of peace. *Austin* calls the Scriptures, *The Epistle of God to the creatures*, by which we understand the very heart of God. God Almighty hath in the sacred Scriptures as it were unbowelled himself, and unfolded all his Counsel to the Creatures, as far as it is necessary to be known, for their direction and guidance to everlasting life.

There be many that walk by false Rules.

First, Some by Opinions.

Secondly, Some by Customs.

Thirdly, Some by Providence.

Fourthly, Some by Conscience

Fifthly, Some by their own Reason.

Sixthly,

Sixthly, Some by mens examples.

Seventnly, Some by their lusts.

But O my dear Friends, let me beseech you to walk by none of these false Rules, but keep close to the Word and spirit of God.

VII. Seventhly, Be faithful and fruitful. *Therefore, my beloved Brethren, be ye stedfast and unmoveable, alwayes abounding in the work of the Lord, for as much as you know your labour is not in vain, 1 Cor. 15. 58.* Every tree that beareth not good fruit is hewen down and cast into the fire. Christians must be fruitful and not slothful: See that you bring forth good fruit, and much fruit.

First, *Sincerity*: Which is not a single grace, but the soul of all graces. *Behold thou desirest truth in the inward parts, Psal. 51. 6.*

Secondly, *Humility*: A grace most prevailing with God for the obtaining of all graces. *Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Thirdly, *Prudence*: The patient Christian is the best for waiting, but the prudent Christian is the best for working: *Be ye wise as serpents, and harmless as doves, Mat. 10. 16.* We must have innocency with our wis-

wisdom, else our wisdom is but craftiness, and we must have wisdom with our innocence, else our innocency is but weakness: We must have the harmlessness of the dove, that we may not wrong others; and we must have the prudence of the Serpent that others may not abuse and circumvent us: Not to wrong the truth by silence, here is the innocency of the Dove; not to betray our selves by rashness, here is wisdom of the serpent.

Fourthly, *Patience*. Here is the patience of the Saints, Rev. 13. 10. Rev. 14. 12. The way to bring the world under us, is for us to be patient under them.

Fifthly, *Self denial* if any man will come after me, let him deny himself, and take up his cross and follow me, Mat. 16. 24.

Be faithful in your promises, and in your purposes; be faithful to the ways of God, and cause of God: Oh do not begin with the Lamb, and end with the beast, but be thou faithful unto death, and I will give thee a Crown of life, Rev. 2. 20. Keep your Lights burning, your Lambs shining, your Loyns girded, your Consciences awakened, your garments unstained, and your Spiritual Armour constantly on, and closely girt.

VIII. Eightly, Have a care of reporting

ing, and believing the worlds reports of the people of God.

Those that have a good Conscience, have not always a good Name. The people of God in this life are called by the wicked the troublers of *Israel*, Seditious, Rebellious, & what not? An old device of that old Serpent, to perswade the troublers of *Israel*, upon *Elijah*, the Chariot of *Israel*, 1 *King*. 18. 17. 2 *King*. 2. 12. *Jeremiah* for speaking against their sins and wickedness, and denouncing Gods judgments against them, is judged worthy of death, *Fer*. 26. 8 9. So *Fer*. 38 4. The wicked Nobles petition the King to murder him, under the pretence that he sought not the good of the people, but the hurt. So *Amos*, for speaking against the Ambitions of the Kings Court, is charged with Treason against the King's person, *Amos* 7. 10 13. So *Paul* and *Silas*, for preaching up the Kingly power of *Jesus Christ*, are accused by the envious *Jews*, and rude multitude, for turning the world upside down, and breaking the Decrees of *Cesar*: Yea, *Christ* himself had this laid to his charge. Mark what the *Jews* say of him, *And they began to accuse him, saying, we found this Fellow perverting the Nations, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King,*
Lanke

uke 23. 2. *Matth.* 17. 18. And for this have
e Servants of God in all Ages been accu-
d and persecuted, killed and stoned, *Mut.*
7. 37. *Acts.* 7. 52. Now if they did so to the
reen Tree, no wonder if they do it to the
ry. If the Lord and Master was called an
enemy to *Cæsar*, no wonder if those of his
oushould be called so; Our integrity will
ot secure us from infamy; the choicest
f Professors have had black marks in the
worlds Calender. It is usual for those, who
ive in Treason and Rebellion against the
King of Heaven, to slander his Servants
with Treason and Rebellion against the
Kings of the Earth.

But, my dear Brethren, take heed of this;
For as the death of the Saints is precious,
so the names of the Saints are precious in
Gods account. The world will father a
hundred lyes upon the Lords people. *Men*
shall revile you, and persecute you, and shall
say all manner of evil against you falsely for
my sake, *Mat.* 5. 11. 2 *Tim.* 2. 9. Wicked
men hate them most, that God loves most;
but God will rouse away the reproches of
his people, he will cause their innocency &
righteousness to break forth as the Sun at
Noon-day, and their names shall be in ever-
lasting remembrance. Yea, at that great
day, God will clear their innocen-
cy

cy before men, and Angels, and all the World.

IX. Ninthly, Keep in with God, now men are out with you.

But is it Good for me to draw near to God? I have put my trust in the Lord God, that I may declare all thy works, Psal. 73. 28. He that dwelleth under the shadow of the most High, no Plague shall come nigh him. He will give his Angels charge over thee, Psal. 9. 10. Though the figtree should not blossom, and there be no fruit in the Vine; though the labour of the Olive should fail, and the field shall yield no meet; the flock should be cut off from the fold, and the herd from the stall, yet I will rejoyce in the Lord. I will triumph in the God of my salvation, Heb. 3. 17, 18. The name of the Lord is a strong Tower, & the righteous runneth into it, and are safe. James. 4. 8. Draw near to God, and he will draw near to you, This is a great comfort to the people of God, though they be as Lilies among Thorns, and as Sheep among Wolves, that they have a God to go to. Come, my people, enter into thy Chambers, & shut thy doors about thee: hide thy self as it were for a little moment, until the indignation be over-past, Isa. 26. 20. Let the world frown, and friends forsake you, God can sweeten

th sweeten all your enjoyments: keep in Gods
way, and you will be sure of Gods protection:
Do you keep Gods precepts, and God
will keep your person: Do what God com-
mands, and avoid what God forbids, and
then you need not fear what men can do
unto you. If you would have God to take
care of you, you must cast your care upon
God, wait on him, and walk with him,
obey his Precepts, and believe his Promi-
ses.

Oh Beloved, Let wicked men fall out
with us, and hate us, and reproach us, and
punish us as much as *they* will, if we keep in
with God: therefore, my beloved, above
all things get communion with God, and
keep communion with God; communion
with God will yield you two Heavens, a
Heaven upon Earth, and a Heaven after
Death: All Saints shall enjoy a Heaven
when they leave the Earth, some Saints en-
joy a Heaven whilst they are on the earth.
He enjoys nothing that wants communion
with God; he wants nothing that enjoys
communion with God.

X. Tenthly, Live above the love of life,
and the fear of death.

*For whosoever will save his life shall lose it,
and whosoever will lose his life for my sake,
shall*

shall find in, Mat. 16. 25. *If any man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea and his own life also, he cannot be my Disciple,* Luk. 14. 16. He that loves Christ more than his life, will be sure to save and to keep both. He that goes out of Gods way to avoid danger, shall certainly meet with danger. *Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods,* 1 Cor. 6. 19. 20.

My dear Friends, Let us live above suffering and fears, though we cannot live without suffering: *In the world you shall have tribulation; but be of good chear, I have overcome the world.* I have overcome the world in you, John. 16. 33. He that loves Christ above his life, will let life go rather than Christ.

Consider my beloved, Christ, and the cloud of Witnesses and Martyrs that are gone before, and passed over, and through all those floods, and safely arrived to shoar, and are now in Heaven with God, and Christ, and holy Angels, where there is fulness of Joy, and Pleasures for evermore. *Thou wilt shew me the path of Life: In thy presence is fulness of Joy, and at thy right Hand there are pleasures for evermore,* Psal.

16. 11. Oh the Joy that they enjoy ! Oh the Rivers of consolation, that flow from God ! Therefore are they before the Throne of God, and serve him day and Night in his Temple ; and he that sitteth on the Throne shall dwell amongst them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat ; for the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes, Rev. 7. 15, 16, 17. Who are they that have all this honour, and glory, and joy, and blessedness in Heaven : For this, see ver. 14. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. The sweetness of the Crown which believers shall receive, will make them amends for the bitterness of the Cross they carried.

XI. Elevenly, Desire better hearts, more than better times.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved : how long shall thy vain thoughts lodge with thee : Jer. 4. 14. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies, Mat. 15.

19. *The heart is deceitful above all things, and desperately wicked, who can know it ?* Jer, 17. 9.

Oh beloved, instead of reforming, we are complaining of wicked men, more than of our wickedness; of their cruelty, more than Our Apostacy; of their injuries against us, more than our *injuries against God*. We pore too much upon second Causes, or complain of Instruments, not of our selves. We have been a long time in sinning. and we had need be a long time in repenting: the times had not been so bad, had we not been so bad; and the times would soon be better, if we were but better.

Alas, Beloved, we have sinned such sins as unrighteous men could not sin; against the clearest Light and dearest Love: the better God hath been to us, the worse we have been to him: he hath loaded us with his Mercies, and we have wearied him with our sins: Oh let us blame our selves more and the times less: Let us turn unto the Lord, that he may turn to us in Love and Mercy: Let our hearts go out to him, that his heart may come unto us. Oh beg and cry for better hearts, that you may serve God better; for broken hearts, for sincere hearts, for that is it God looks at, and calls for; *Prov. 23. 26. My Son give me thy heart.*

Our hearts are always out of tune to serve God, but never out of tune to serve sin: for if we had never so good times, and not good hearts, it would rather hurt us, than bless us.

XII. Twelfthly, grow downward in humility and inward in sincerity.

Unto me, who am less than the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable Riches of Christ, Ephes. 3. 8. And whosoever shall exalt himself, shall be abased: and he that shall humble himself shall be exalted, Math. 23. 12. Put on therefore (as the Elect of God holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, Colos. 3. 10. Be cloathed with humility: for God resisteth the proud, & giveth grace to the humble; humble your selves therefore under the mighty hand of God, that he may exalt you in due time, 1Pet. 5, 5, 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes, keep a low esteem of your selves; abhor pride and flye from it; be inwardly sincere as well as outwardly humble; do not look Heaven-ward by your profession, and Hell-ward by your conversation: He that lives in sin, is dead in sin, Ephes. 2. 1. Grace be

with all them that love our Lord Jesus Christ in sincerity. Ephes. 6. 24. Let your hearts be upright with God, and walk as those that have God for their portion; knowing here are many eyes upon you; the eye of God, the eye of Christ, the eye of Angels, the eye of Saints, the eye of the World; and the Devil eyes you too; therefore walk wisely and sincerely: Be like the **KINGS Daughter**, all glorious within, *Psal. 45. 3.* *She is also glorious within, though within is not all her glory; Her cloathing is of wrought Gold.* Do not think your selves good, because others think so, Alas, the best mens confidences of us, are poor Evidences for Heaven: the best Testimony is that within us, and above us, See therefore that ye grow in grace, and delight in holiness, bring forth much fruit, live still as before the Living God: take heed of Hypocrisie and Apostacy: make it your dayly business to walk with God: be much in the exercise of humility, Humility will exceedingly adorne your profession: Do not place Religion in a few good words, when the substance is neglected, but live as you would die, live to day as if you were to die to morrow.

XIII. Thirteenthly, Do good to those that be good.

He hath shewn thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God, Micah. 6. 8. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1. Tim. 6. 18. But to do good, & to communicate, forget not: for with such sacrifices God is well pleased, Heb. 13. 16. Pure Religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions. James 1. 22. Forget not to contribute to the necessities of the poor Saints: think that God hath given you your Estates for such a time as this.

Oh beloved what an opportunity have you now to do good, if Satan do not hinder you! Are there not many of Christs Ministers now in want, and Members in want? some in prison, and others out of prison: Remember those that are in bonds, as bound with them; and them that suffer adversity, as being your selves also in the body, Heb. 13. 3. There be many men that have a great deal of this worlds wealth, and riches, and good in their hands, and in their houses: but they have no grace in their hearts, and therefore they do no good with the goods

of this world : they live so unfruitful, that their Lives are scarce worth a Prayer, nor their Deaths scarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil : He that bears not good fruit, is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good ; you may be as far from grace, as from vice : Men are not so much sent to Hell for doing evil, as for not doing good : *For I was an hungred, and ye gave me no meat ; I was thirsty and ye gave me no drink,* Mat. 25. 42. The rich glutton was in Hell torments, not for persecuting *Lazarus*, but not relieving *Lazarus*, *Meroz* was cursed by the Angel, not because they fought against the Lord, but *because they came not to help the Lord against the mighty* Judg. 5. 23. It is one of the greatest mercies in the world, for God to give a man a heart to do good with that he hath given him.

Oh beloved, be always a doing good, and hating evil : look not only where you may get good, but where you may do good : Labour to be helpful to the *Souls* of others, and to supply the wants of others.

XIV. Fourteenthly, Choose chastisement before defilement.

Moses, when he was come to years, refused

to be called the Son of Pharaohs Daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. 11. 24, 25. For ye had compassion of me in my bonds, and took joyfully the spoying of your goods, knowing in yourselves, that ye have in Heaven a better, and an enduring substance, Heb. 10. 34. So the three Children chose burning in the Fiery Furnace, before bowing to the golden Image, Dan. 3. 17. 18. We are not careful to answer thee in this matter: If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King, that we will not serve thy gods, nor worship the golden Image that thou hast set up. So Daniel chose suffering before sinning: and it is said of those in Heb. 11. 35. they accepted not of deliverance: and others were tortured, not accepting deliverance, that they might obtain a better Resurrection.

Oh beloved, there is more evil in the least sin against Christ, than the greatest suffering for Christ.

First, Our sufferings for Christ are but light, 2. Cor. 4. 17.

Secondly, But short, but for a moment.

B-4

Third

Thirdly, Christ stands by us in our sufferings.

Fourthly, Our sufferings are ordered by the Father.

Fifthly, Our sufferings shall not hurt our Souls.

Sixthly, God gives us the best of comforts in the worst of time; we have most of consolations from God, when we have most of tribulations from men: as our sufferings do abound so our Consolations do abound: When the burden is heaviest upon the back then the peace of conscience is sweetest and greatest with in. Therefore my dear brethren keep your selves out of the pудle of this world, and from the evil of this world, and if you must sin or suffer, chose suffering before sinning.

XV. Fifteenthly, Think not the worse of godliness, because it is frowned upon; nor the better of ungodliness, because it is smiled upon.

For bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim 4.8. Yea doubtless, and I count all things but loss; for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things,

things, and do count them but dung that I may win Christ. Phil. 3. 8. And have no fellowship with the unfruitful works of darkness, but rather reprove them, Ephes. 5. 11 For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. 6. 23.

Oh Friends, think not the worse of holiness, because it is reproached: and scorned and persecuted by wicked men and devils? nor the better of wickedness, because wicked men love it, and follow it and say, it is in vain to serve God and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? Mal, 3. 14 But there is a time coming, when ungodly men will be glad of some of that holiness that now they despise: but they shall be as far from obtaining it as they are now from desiring it, Let us therefore love holiness, and hate wickedness. For without holiness no man shall see the Lord, Heb. 12. 14. Holiness is the only way to happiness. We must not dress ourselves for another world, by a looking-glass of this world: Thou shalt not follow a multitude to do evil, Exod 23. 2. For many walk of whom I have told you often, and now tell you even weeping, that they are the

enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil 3. 18, 19 The Children of God must be harmless in their actings, and blameless in their walkings.

XVI. Sixteenthly, prize the word of God by the worth of it, that you may never come to prize the word of God by the want of it.

*How sweet are thy words unto my taste !
Tea sweeter than honey to my mouth, Psal. 129. 10. It is sweeter than the honey, and the honey comb Psal. 19. 10. O how do I love thy law ! Psal. 119. 95. I love thy Commandments above Gold ; yea above fine Gold. The Law of thy mouth is better to me than thousands of Gold and Silver, Veri. 72. As new born babes desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 2. 1, 2. Let the word of God dwell richly in you, not only with you but in you, Col. 3. 16. Oh let us with Job, esteem the Word of God above our necessary food, Job. 23. 12. and with David above our Gold and Silver. The Delight of a Saint in Gods Word, overtops all his Creature delights. Wicked men can delight in the Creatures of God, but not in the Word of God : they can de-*
light

light in the gifts of God, but not in the God of gifts. Oh let us love the Word and prize the Word; it is the Sun of the Christian world. As the Sun is the light of the Natural world, and without it the world is but a Chaos and a Dungeon full of darkness: so is the Word of God the light of the Spiritual world, without which a Christian is in an Eternal night. Take away the Scripture and there will be no Certainty to direct men what is to be done, or what is to be believed; All false ways are here discovered, all sins are here forbidden, all holiness is here commanded. Here you may see every action and motion of your lives, as a step to Life, or as a step to Death; as a step Heaven-ward, or a step Hell-ward: Oh therefore prize the Word, and obey the Word.

First, It is a *plain* Word.
Secondly, It is a *perfect* Word.
Thirdly, It is a *sure* Word.
Fourthly, It is an *uniform* Word.
Fifthly, It is a *powerful* Word, it is the favour of life unto life, unto them that believe.

Oh Beloved, let us read the Word, and abide in the Word; *If ye continue in my Word, then are ye my Disciples*, John. 8. 31.

No

Now the less you hear the more do you read, that little book of the *Revelation*, and *Daniel* especially.

XVII. Seaventeenthly, Have a care of the Whore of *Babylons* Golden cup, and sweet Wine.

And the Woman was arrayed in Purple, and Scarlet Colour; and decked with Gold, and precious Stones, and Pearls, having a Golden Cup in her hand, full of abominations and filthiness of her fornication, Rev. 17. 4. And the Serpent cast out of his mouth water, as a flood after the woman, that he might cause her to be carried away of the flood, Rev. 12. 15. Let me beseech you to have a care of this, and keep your selves from this: be like the Virgin Spouse of Christ, which followeth him wheresoever he goeth.

My dear Friends, keep your selves from four things.

First, From false Teachers, The Devil hath his Ministers as well as Christ. Beware of false Prophets which come to you in Sheeps cloathing, but inwardly they are ravening Wolves, Mat. 7. 15. Yea, they are greedy dogs, which can never have enough, and they are Shepherds that cannot understand, they

all

all look to their own way, every one for his gain from his quarter, Isaiah 56. 11. Oh! false Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert? they do not season, but poyson, they do not edifie to Salvation, but edifie to Damnation, instead of cursing Souls, they kill souls; so they have but the peoples Goods, they care not though the Devil have their Souls: they are neither rightly called nor rightly qualified, nor rightly ordained: *Their course is evil, and therefore is not right*, Jer. 13. 10 They are like Dogs & Wolves, combining together to macterate the flock of Christ. O therefore keep yourselves from *Babylons Merchants*, that make Merchandize of the Souls of men, Rev. 18. 13. Oh the sins of Teachers, are the Teachers of sins.

Secondly, From false Doctrine. But there were false Prophets also among the people, even as there shall be false Teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2Pet. 2. 10 Be not carried away with divers and strange Doctrines for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein, Heb. 13. 9.

I beseech you also in the Lord, my Dear Brethren, that you do not carnally comply with, nor superstitiously conform to the Inventions of men : *But stand fast in the liberty, wherewith Christ hath made you free,* Gal. 5. 1.

Thirdly, From false Worship. *If any man worship the Beast & his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is powred out without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb, Rev. 14. 9, 10* Ye worship ye know not what ; *God is a Spirit. and they that worship him, must worship him in Spirit and in truth, John. 4. 23, 24.* As there be some in the world that worship false Gods, so there be others that worship the true God with false worship. They that worship the Beast, worship the Devil, *Rev. 13.* Oh meddle not with false worship, with vain worship, and will worship ; worship God as he teacheth us to worship him. Our work is to depend on Christs work ; our outward working is to depend on Gods inward working.

Fourthly, From false Opinions, from Error and Sedition, Let your Hearts be upright, your Judgments sound, and your Lives holy:

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holy . love the Truth. obey the Truth, and hold fast the Truth.

Now beloved, Let me beseech you for Gods sake, and for Christs sake, and for your souls sake; keep your selves from false teachers, from false Doctrine, from false Worship, from false Opinions. If you will be tasting and sipping at *Babylons* Cup, you must resolve to receive more or less of *Babylons* Plagues.

XVIII. Eightheenthly, Be one with every one, that is one with Christ.

Endeavouring to keep the Unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of our calling: One Lord, one Faith, one Baptism, one God and Father of all, who is above all, & through all, and in you all, Ephes. 4. 3, 4, 5, 6. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments, 1 Joh. 5. 1, 2. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen, Joh. 4. 26.

Oh consider, what a dishonour it is to the Gospel, that those that profess themselves
Sons

Sons of the same God, Members of the same Christ, Temples of the same Spirit, Heirs of the same Glory, should be at a jarring one with another. It is strange and unnatural, that Lillies should prove Thorns to one another ! that those who are Saints in profession, should be Devils in practise to one another ! that Gods Diamonds should cut one another ! For Wolves to devour the Lamb is no wonder, but for one Lamb to devour another is a wonder, and monstrous ! Oh, that Christians, instead of loving one another, should hate one another ! Oh how unlike are we to that God whom we profess, to be our God ! He is full of *love*, full of *Goodness*, and full of *Mercy* and *Patience* ; Oh but Christians cannot bear, and forbear one with another. Oh do not wicked men warm themselves at the sparks of our divisions, and say, it is as we would have it.

Oh beloved, hath not God made his Wrath to smoeke against us for the divisions and heart-burnings that have been amongst us ? Oh that you would lay this to heart, and throw away all discord, and division and heart-burnings, and labour for an oneness in love and affection with every one that is one with Christ, Oh labour for a healing

healing spirit. You cannot love God, if you do not love the people of God. *If any man saith he loveth God, and hateth his brother, he is a liar. Let brotherly love continue,* Heb. 13. 1. *They that feared the Lord spake often to one another,* Mal. 3. 16. Christs Doves should flock together. There be many that cannot love a man, unless he be of their Opinion, or a Member of their Church, though he be a Member of Christ. Every man hath a good opinion of his own Opinion: but alas beloved, it is not this opinion, or that opinion, this way, or that way, will bring a man to Heaven, without faith in Christ; and he that hath Faith in Christ, hath right to all the Ordinances of Christ, and Promises of Christ, and Priviledges of Christ; therefore let me beseech you to love every man that is a godly man, let him be of what way and form he will. *And the multitude of them that believed, were of one heart, and of one soul,* Acts 4. 28.

X X. Ninetcenthly, Love Christ with a Love stronger than life, who lov'd us with a love stronger than death.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself, I have power to lay it down, and I have

have power to take it again, Joh. 10. 17, 18.
 This is a faithful saying, and worthy of all
 acceptation, that Christ Jesus came into the
 world to save sinners, 1. Tim. 1. 15. Christ
 love to us was stronger than death; he dyed
 for love; he laid down his Life to save our
 Lives; he loves us as the Father loves him,
 John. 15. 9. *As the Father hath loved me, so
 have I loved you; continue ye in my love.* Of
 the Sceipture hath exceeding high expressi-
 ons of his affection to us. Now beloved,
 if he died for us, and suffered for us, and
 set his heart upon us to love us, and to
 delight in us: how ought we then to love
 him again! *Thou shalt love the Lord thy
 God with all thy heart, and with all thy soul
 and with all thy mind,* Matth. 22. 37, 38.
*Whom have I in Heaven but thee? and
 there is none upon Earth that I desire be-
 sides thee,* Psal. 73. 25. *Unto you therefore
 which believe he is precious,* 1. Pet. 2, 7. O
 let our hearts be full of Love and affecti-
 on to Christ Love will breed courage, and
 cast out Fear, slavish Fear before God, and
 carnal fear before Men, God can keep us
 from the torments of Men, but Men cannot
 keep us from the torments of God. Whilst
 we stand by God, God hath promised to
 stand by us. Therefore be not afraid of any
 Authority that stands in opposition to the

Authority of Christs. None can promise us better than Christ can; None can threaten us worle than Christ can; Can any man promise us a thing better than Heaven? Can any man threaten us with a worle than Hell? Heaven is promised to those that love him; and Hell is to be the portion of those that hate him.

Oh my dear Brethren, let us love Christ with a Love stronger than death: So did Paul and the rest of the Apostles; *Who shall seperate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Rom. 8. 35. Love is stronger than death; many waters cannot quench it, neither can the floods drown it Cant. 8. 6, 7.

XX. Twentiethly, Be every day as serious in your Preparations for death, as if it were your last Day.

All the dayes of my appointed time will I wait untill my change come, Job. 14. 14. This night thy soul shall be required of thee, Luke 12. 20. For what is your life? it is even a vapour, that appeareth a little time, and then vanisheth away, Jam. 4. 14. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee; Verily, every man at his best

best state is altogether vanity, Psal 3.5. A no Saint knows when that time and how shall be, so no wicked man knows when it shall not be. To live without fear of death, to dye living : To labour not to dye, is labour in vain, Men are afraid to dye in such and such sins, but not afraid to live in such and such sins, Oh the hell of horrors and terrors, that attend those souls that have their greatest work to do when they come to dye ! Therefore as you would be happy in death, and everlastingly blessed after death, prepare and fit your selves for death. Did Christ dye for us that we might live with him, and shall not we desire to dye and be with him ? A believers dying day is his Crowning day. *And I heard a voice from Heaven, saying unto me, write, Blessed are the dead which dye in the Lord, from hence forth, yea, saith the Spirit, that they may rest from their labour, and their works do follow them, Rev. 14. 13.*

Oh I beseech you my dear Brethren, every day spend some time in preparation for, and meditation of Death, Judgment, Hell, Heaven and Eternity, Eternity is a sum that can never be numbered, a line that can never be measured. Eternity is a condition of everlasting sorrow or everlasting joy, Oh think of this, & prepare

prepare for this every day, before the night Death comes.

And thus, my beloved, I have given you these Twenty precious directions for your souls.

I shall leave this book with you as a Legacy of my dearest love: my desire in all this, is your happiness here, and your blessedness hereafter. My earnest & humble desire of you, is, that *you* would mind this book and my former Treatise; not only read them but reform your lives by them: O do your duty, love your duty, and live your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is; and shall be the earnest and constant Prayer of one that esteems it a most glorious priviledge to be of the number of those who follow the Lamb whithersoever he goeth.

William Dyer

REVEL. 14. 6.

These are they which follow the Lamb whithersoever he goeth.

THe Title of this Book tells us it is the *Revelation of John*; and *John* tells us,
Chap]

Chap. 1. 1. It is the *Revelation of Jesus Christ*: Christs Revelation to John, and John's Revelation to us.

The Command of this book is set forth Chap. 1, 19. *Write the things that are, and the things that shall be hereafter.* And into these two parts this book is divided.

First, A Relation of the things that are referred to the Seven Churches of *Asia*.

Secondly, A Revelation of the general state of the Church to come; and that from John's time unto the second coming of the Lord.

The words of this book are the true sayings of the true God; they are therefore *true and faithful*. Chap. 22.6.

The matter of this book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to harken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this book, this charge he repeats eight times over, as this book shews Chap. 2. 7. 11. 17. 29. And Chap. 3. 6. 13. 22. And Chap. 13. 9.

A blessing is pronounced upon the Reader, Hearer, and Doer of the things written in this book, Chap. 1. 3. Oh what can be said

aid more, or more effectually, to stir us up
to hear and read; than Blessedness? *And*
blesed is he that keepeth the words of the Pro-
phesy of this Book, Chap. 22. 7. But how
shall we keep them except we know them?
And how shall we know them except we
read them?

The Excellency of this book is such, as
neither Man nor Angel, none in Heaven or
Earth, or under the Earth, was found wor-
thy so much as to look into it; till Jesus
Christ went and took it out of his Fathers
hand to open it to us, Chap. 5. 3.

The blessed Saint *John* could not but
weep for fear lest this Book should have
been kept close from him and the Church,
so earnest was he to know those things
which we neglect to know, Chap. 5. 4.

This Book is a most precious Jewel which
Christ hath bestowed upon his Church in
the latter dayes; and it is our greatest
duty to look into it, and read it, study
it, open it, and expound it, that all the
People may be acquainted with it, especially
in these times: For now in this Age, is and
shall be the very heat of the War, and brunt
of the Battle betwixt God and *Belial*, be-
twixt Christ and Antichrist, betwixt the
Lambs followers and the Beasts followers,
Now this Book layeth all open, and plainly
telleth

relleth us what shall be the issue and success in the day of battle? which side shall have the victory, and which side shall go down Chap. 17. 29. and certainly the Sons of *Babyl* shall not prevail: the date of their Reign is almost out, and the time draweth on a pace, wherein both they and their Beast shall be laid in the dust.

This Book sheweth us the rising of the Beast, the declining of the Beast, and the ruine of the Beast. Chap. 18.

Our Lord Jesus hath shewed us in this Book, the sorrows, and sufferings, and afflictions, and tribulations, which the Church, was to meet with all in the latter times, Chap. 11. 7. and Chap. 12. 14, 15. and Chap. 13. 7.

And her deadly and cruel Enemies, the Whore of *Babylon* the mother of Harlots, the Beast, the false Prophet, and the great Red Dragon which maketh war against her, and casteth out floods after her, Chap. 12. 17.

This Book sheweth us likewise the true State of the true Church upon earth; what she is, where she is, how she is, and what she shall be hereafter; and that before the slaying; under the slaying; and after the slaying.

1. Before

1- Before the slaying time, the true Church is in the Wilderness, *where she hath a place prepared her of God, that they should feed her there a thousand two hundred and threescore days*, Chap. 12. 2. Before the slaying of the Witnesses, the true Worshipers of God are in a low condition; in heaviness and sadness, in sackcloth and ashes, in a mourning and suffering state; being scattered and dispersed here and there, as *Israel* was of old. But though this be the condition of the poor Woman in the wilderness, yet she is not without comfort; she may take comfort in three things.

1. That God prepared a place for her.
 2. That God nourished her, and locked her up in his Chamber of Providence.
 3. That God numbred her dayes of suffering. The tribulation of the Saints of the Old Testament is reckoned up still by years; as the bondage of *Egypt* four hundred and thirty years, and the captivity of *Babylon* seventy years, but under the New Testament by days. *Ye shall have Tribulation ten days*, Chap. 2. 10. *And the two witnesses shall lie dead three days and a half*, Chap. 11. 6. So the woman was to be in the wilderness a thousand two hundred and threescore days.
- The Church is compared to a Woman for four Reasons.

First, As a Woman is weak and feeble, so is the Church, and can do nothing without Christ, John. 15. 5.

Secondly, As a Woman is useful and fruitful, so is the Church, Joh. 15. 2.

Thirdly, As a Woman is fair and beautiful, so is the Church, Ezek. 16. 13.

Fourthly, As a Woman is full of Love and affection, so is the Church, Cant. 2. 5.

2. Under the slaying time, the true Worshipers of God, and Witnesses of Jesus Christ, *ly dead in the street of the great City, which is spiritually called Sodom and Egypt, Ch. 11. 8.* That is, in Antichrists Kingdom and Dominions. *The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth, Chap. 17. 4.*

She is called *Sodom*, for her filthiness and wickedness; and *Egypt*, for her cruelty and oppression, Chap. 17, 18.

The true servants of God, and Members of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called two Witnesses.

1. Because of the fewness of them.

2. Because two is a number sufficient to bear a witness, John. 18. 17.

3. Because Antichrists Beasts are called two, Chap. 13.

4. They

4. They are called witnesses for six Reasons.

First, Because their work is to bear witness for Christ and his truth, against the World, the Flesh, and the Devil: A true believer is to bear a threefold testimony to and for Christ; a word-testimony, a life-testimony, and a bloody-testimony, *Heb. 12. John. 5. 33.*

Secondly, Christs Members are called Witnesses, because they stand up for Christ, to maintain *his Name, his Honour, his Cause, his Truth, his Worship, his Glory* in the world, *Dan. 3. 17, 18. and Chap. 6. And ye killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses, Acts. 3. 15. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you all Acts 4. 10, 11, 12.*

Thirdly, The Lambs followers are called Witnesses, because they keep the testimony of Jesus Christ, *Rev. 12. 16. Chap. 62. A testimony of all the Offices, Works, and Kingdom of Jesus Christ, as King of Saints, and King of Nations.*

Fourthly, Gods chosen and precious ones are called Witnesses, because they do appear

boldly and openly for his Truth ; they own it, they love it, they publish it, they hold it fast, and suffer for it, who through the teachings of the Spirit in the Word, and by the power of the same Spirit, are found in the practice of Christs appointments : they cannot deny the truth, which is a Testimony to it, *Acts. 24. 14.*

Fifthly, The true Worshipers of God are called Witnesses, because they do bear witness against the Beast, and all the whole mystery of iniquity : against the Whore of *Babylon*, who hath committed fornication with the Kings of the earth, and made herself drunk with the blood of the Saints, *Rev. 17. 6.* Christs faithful Witnesses bear an eminent testimony against all her abominations and filthiness, and wickedness ; against the Pope, his Government, his Clergy, his Doctrine, his Worship, his Religion, and all his abominable proceedings, *Rev. 19. 7.*

Sixthly, Christs redeemed ones are called Witnesses, because in dying they bear witness for him, for to dye for the truth is a living, standing testimony to it. He who for Christs sake loves not his life unto the death dies a most glorious Witness of Christ, *Chap. 12. And they loved not their lives unto the death. And the Beast that came out of the bottomless Pit made War against them,*

and

and overcame them, and killed them, Chap. 11. 7. 9.

Antichrist riseth in a double beast; in his Civil power, and his Ecclesiastical power.

First, In his Civil power; so he makes up one Beast with the ten Kings, Chap. 17. 12. *And this is the Beast that riseth up out of the Sea, which hath seven heads, and ten horns, and upon his horns ten Crowns, and upon his head the name of blasphemy, And the Beast which I saw was like unto a Leopard and his feet were as the feet of a Bear, & his mouth as the mouth of a Lyon, & the Dragon gave him his Power and his seat and great Authority* Chap. 13. 1, 2.

Secondly, In his Ecclesiastical power, so he makes up another Beast with the Clergy; and this is that Beast that rose up out of the Earth: *He hath two horns like a Lamb, and he spake like a Dragon*, Verl. 11.

Now these two monstrous Beasts (Antichrists Magistrates and Ministers) slay the faithful Witnesses of Jesus Christ, and rejoyce over their dead bodies, & make merrry, and send gifts one to another, *Chaa. 11. 10.* Oh how do graceless, faithless, Christless men, rejoyce at the afflictions and calamities of Gods people! saying, where is now your God, and Christ your King? *Psal. 42. 11.*

As touching the nature of the Witnesse death, we are not to conceive thereof as though the same were to be a corporal killing or slaying, but a civil killing or slaying, not so much their bodies, as their testimonies, deprive and strip them of their Liberty, Worship, Ordinances, Religion, and the free exercise of their Gifts; suffering not a servant of Jesus Christ to bear an open testimony against the abomination of the Beast, nor against their National wickedness; but make Laws against them, and lie in wait for them, stooping their mouths, and imprisoning their bodies, hating and hunting them up and down, afflicting and tormenting them, and taking possession of their possessions: *Killing and slaying them all the day long, and accounting them as sheep for the slaughter, Rom. 8. 33.* This is to be broken in the place of Dragons, and covered with the shadow of death, *Psal. 44. 29.* This is to be killed all the day long; and upon this account the witnesses are said to be slain.

And after three dayes and an half, the Spirit of life from God entred into them, and they stood upon their feet, and great fear fell upon them that saw them, Chap. 11. 11. A spirit of boldness and courage, zeal, and undauntedness, and resolution to appear for Christ, and his cause, against Antichrist and the whole brood

brood. Therefore rejoyce all ye Saints, and be glad all ye upright of heart; though the witnesses be dead, they will not always be dead, but rise again.

3. After the slaying time, the true Church is with the Lamb on Mount Sion. Chap. 14.

1. *And I looked, and loe, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Fathers Name written in their foreheads: which notes a fixed state. Those which trust in the Lord, shall be as mount Sion, which cannot be removed, Psal. 12. 5. Before the slaying time the Church is very low, but under the slaying time lower; but after the slaying time the Church is very high, she is rejoycing, shining and triumphing on Mount Sion: and they sung as it were a new Song before the Throne, and before the four Beasts, and the Elders and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth. The true Church having gotten the glorious presence of the Lamb in the midst of her, and having gotten some victory over the Beast, they do rejoyce mightily. And I heard a voice of harpers, harping with their Harps. But this is not till after the Resurrection of the witnesses, and when Witnesses are risen, the Church is exceedingly joyfull.*

This Chapter, out of which my Text is taken; containeth six principal things.

First, a lovely Description of Jesus Christ; and he is described by the similitude of a Lamb: *Loe, a Lamb stood upon Mount Sion, Ver. 1. And behold the Lamb of God. John. 1. 19.*

He is called a Lamb in a double respect.

1. In respect of his innocency, *1 Pet. 1. 19.*

2. In respect of his meekness and patience, *Acts. 8. 32.*

Secondly, A lively description of the Church, the Lambs Wife, and that from *Verse. 1. to Vers. 5.*

Thirdly, A glorious Description of the Churches Ministers. As the Church is in this book called Heaven, so her Ministers are called Angels. *And I saw another Angel flying in the midst of Heaven, having the everlasting Gospel, ver. 6. And there followed another Angel, saying, Babylon is fallen, ver. 8. And the third Angel followed him, saying with a loud voice, &c. ver. 9.*

Fourthly, Here is set down the Doctrine which these Angels preach and publish.

The first Angel published the free Grace of God in Jesus Christ openly, against all the inventions of men: *saying with a loud voice, Fear God, and give glory to him, and worship.*

worship him that made Heaven and Earth and the Sea, and the Fountains of Waters, ver. 7. Namely, That men should once fear God, and worship him, and give all glory to him, none to Creatures, none to Images, none to Antichrist, he that worshippeth the Beast, worshippeth the Dragon and the Devil, Chap. 13.

The Second Angel proclaimed the utter ruine of Babylon, and the destruction thereof, over the world, saying *Babylon is fallen is fallen the great City, because she hath made all Nations drink of the Wine of the wrath of her fornication*, Ver. 8.

The third Angel doth seriously and solemnly give warning to all those who shall yet adhere to the Beast, shewing the danger and misery of it. *If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. Ver. 19. 20.*

Fifthly, A sweet word of heavenly consolation to the Saints and people of God; *And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the*

Lord; from henceforth they rest from their labours, and their works do follow them. V. 3.

Sixthly, The judgments and vengeance which shall be executed upon the false Church: the Spirit doth set it forth by a double similitude, the one by rendring, the other by gathering, and that from *ver. 16.* to the end. God will as it were rain Hell out of Heaven upon *Babylôn*, he hath fire and brimstone for this spiritual *Sodom*, judgment without mercy, and fury without compassion.

I shall now come to the words of my Text; *These are they which follow the Lamb whithersoever he goeth.* This Text is one of the golden Characters of the hundred forty and four thousand, which stood with the Lamb upon Mount *Sion*.

In these words are three things.

First, The Subject, [*these*]

Secondly, the Act [*follow*]

Thirdly, The Object, [*the Lamb*] whithersoever he goeth.

I shall gather this Observation from the words.

That it is the sweet temper and frame of Souls truly gracious, to follow the Lamb whithersoever he goeth.

In the handling of this Point, I shall shew you five things,

First

First, What it is to follow the Lamb.

Secondly, Why they follow the Lamb.

Thirdly, The Excellency of following the Lamb.

Fourthly, The misery of them that follow not the Lamb.

Fifthly, How, the Lambs followers may be known from the Beasts followers.

First, To follow the Lamb whithersoever he goeth, is to follow him in four things.

First, In his Commandments, *If you love me keep my Commandments*, Joh. 14. 15. *You are my friends, if you do whatsoever I command you*, Chap. 15. 14. *Blessed are they that do his Commandments, that they may have right to the tree of life*, Rev. 22. 4. Oh beloved! we cannot follow the Lamb whithersoever he goes, unless we follow him in his commands, *Then shall I not be ashamed, (saith David) when I have respect to all thy Commandments*, Psal. 119. 6. Christians should take as much delight in those precepts that enjoin Holiness, as in those promises, that assure happiness.

Secondly, in his Teachings, *my sheep hear my voice, and I know them and they follow me*, John. 10. 27. *A stranger they will not follow but will flee from him, for they know not the voice of strangers*, Ver. 5.

Thirdly, In his Providences; through all afflictions.

afflictions, all straits, all discouragements and sorrows whatsoever, though it be a way of blood. We must forsake all to follow a crucified Christ, a condemned Christ in bloody paths of sufferings, if he call us to it, *Tea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me,* Psal. 23. 4 For (saith Paul) I am ready, not to be bound only, but also to dye at Jerusalem for the Name of the Lord Jesus. We must be willing to venture the loss of all for him; Liberty, Estate, Relations, and Life it self: *We have forsaken all, and followed thee,* Mat. 16. 27.

Fourthly, in his Example. *For I have given you an example, that you should do as I have done to you,* John. 13, 14. That, *Because Christ hath suffered for us, leaving us an example that we should follow his steps.* 1 Pet. 2. 21, 22. So that to follow Christs steps, is to take him for an example: we must walk in the same spirit, in the same steps, and in the same obedience: we must not follow wicked mens examples, *Who walk in the broad way that leads to death, and are of their father the Devil, and his works they do,* John. 8. 11. But we must follow our head Christ, *who went up & down doing good,* Acts. 10. 38. Now this is to follow the Lamb whithersoever he goeth.

In

In his Commands.

In his Teaching.

In his Providences.

In his Example.

Secondly, To follow the Lamb whithersoever he goeth, is to follow him truly without Hypocrisie; and constantly, without Apostacy.

First, Truly, without Hypocrisie. Many follow the Lord, as Beggars follow a Man, only for an Alms: they prize the wages of Religion, above the work of Religion. *Thou seekest me not because of the miracles, but because you did eat of the loaves, and were filled,* Joh. 6. 16. Oh beloved, God abhors an Hypocrite more than a Sodomite; and Hell is provided on purpose for Hypocrites, *Mat. 24. 51.* Me beloved, following the Lamb fully, is to have the heart fixed and resolved for God *My soul follows hard after thee,* saith David, *Psal. 63. 8.* And as the heart panteth after the water-brooks, so panteth my soul after thee, O God. All the faculties of his soul are working after God. *My soul and all that is within me praise the Lord,* saith holy David.

Secondly, Constantly, without Apostacy. A true believer; after he begins to follow the Lamb, he never leaves following him, But followeth him whithersoever he goeth:

Who

Who shall separate us from the love of Christ? Shall Tribulation, or Distress or Persecution, or Famine or nakedness, or Peril or Sword? For I am perswaded; that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor height nor depth; nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Oh beloved, he doth not follow the Lamb whithersoever he goeth that follows the Lamb earnestly for a while, but afterward forsaketh him when a storm riseth, Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Mat. 13. 21. Nor he that follows the Lamb in some things, and the Beast in other things: They feared the Lord, and served their own Gods after the manner of the Nations. Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper: I know thy works that thou art neither cold nor hot, I would thou were cold or hot, Chap. 3. 15. Be astonished O ye Heavens at this; and be horribly afraid, be ye very desolate, saith the Lord; for my people have committed two evils, they have forsaken me the Fountain of living waters, and hewed them out Cisterns, broken Cisterns that can hold no water. Jer. 2. 12, 13. Oh
this

this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue constantly in Gods wayes unto the end of their days. *The righteous holds on his way,* Job. 17. 9. *Then shall we know if we follow on to know the Lord,* Hos. 6. 3. The righteous man holds on his way, he follows the Lamb: whithersoever he goeth.

First, Speedily.

Secondly, Truly.

Thirdly, Undividedly.

Fourthly, Zealously.

Fifthly, Humbly.

Sixthly, Chearefully.

Seventhly, Deligently.

Eighthly, Constantly.

Ninthly, Faithfully.

Tenthly, Transcendently.

Now this is to follow the Lamb whithersoever he goeth.

Now I shall shew you, why believers follow the Lamb.

First, Because they are redeemed by the blood of the Lamb. *For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot,*

1 Pet.

1. Pet. 1. 18. 19. He paid a price for our redemption, that so he might discharge the debt of our sins. *And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed unto God, by thy blood out of every kindred, and tongue, and people, and nation, Rev. 5. 9.*

There are three things called precious in the Scriptures.

First, Faith is called precious: 2 Pet. 1. 2.

Secondly, The promises are called precious, Ver. 4.

Thirdly, the blood of Christ is called precious, 1. Pet. 1. 19.

O! his blood hath redeemed us from six Enemies.

First, From the World, Gal. 1. 4. Revel. 21. 4.

Secondly, from the Curse, Gal. 3. 13.

Thirdly, From Sin, Rom. 6. 18, 22.

Fourthly, From the Devil, Heb. 2. 18. Acts 27. 17. 18.

Fifthly, From the sting of Death, 1 Cor. 15. 55, 56.

Sixthly from hell, 1 Thes. 1. 10. Rev. 2. 12. Oh his blood, his precious blood; his blood hath slain our Enemies; he hath purchased by his blood Reconciliation with the Father, Union with the Son, and Communion

munions with the Holy Ghost. Yet that were sometimes afar off, are made nigh by the blood of Christ: Ephes. 2. 13. 16.

Secondly, They follow the Lamb because they are washed in the blood of the Lamb, He that loved us, and washed us from our sins in his blood, Rev. 1. 5. These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb, Rev. 7. 14. The blood of Christ cleanseth us from all sin, 1 John. 1. 7. Christs blood washeth away our bloody sins. I said unto thee, when thou wast in thy blood Live, Ezek. 16. For as soon as we were united with Christ, our sins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakedness, and decketh us with Jewels and Gems of gold: so we become beautiful in his sight, Isa. 61. 10. That he might present it to himself a glorious Church, not having spot nor wrinkle, nor any such thing; but that it should be holy, and without blemish, Ephes. 5. 21.

Thirdly, Believers follow the Lamb, because they are risen with the Lamb. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. 3. 1 Therefore we are buried with him by baptism into death; that
like

like as Christ was raised up from the dead, to
 the glory of the Father: even so we also should
 walk in newness of life, Rom. 9. 4. Every
 man besides a believer is a dead man, Dead
 in trespasses and sins, Eph. 2. 2. 1. Therefore
 are they exhorted to rise from the dead
 Eph. 5. 4. They must rise from evil to good
 from earthly mindedness to heavenly mind-
 edness; but now believers by faith are risen
 from darkness to light: For ye were some-
 times darkness, but now are ye light in the
 Lord, walk as children of Light, Ephes. 5. 8.
 Rise, shine, for thy light is come, and the glory
 of the Lord is risen upon thee, Isa. 60. When
 the Lord shineth forth upon his people in
 glorious discoveries of himself, he calls them
 away from their former condition, When
 the Lord discovered himself in a Gospel
 dispensation, his people were no longer to
 sit under dark clouds of legal Ceremonies
 but to follow the Lamb whithersoever he
 goeth.

Fourthly, They follow the Lamb, be-
 cause they are enlightened by the Lamb.
 God who commanded the light to shine out of
 darkness, hath shined in our hearts, to give
 the light of the knowledge of the glory of God
 in the face of Jesus Christ, 2 Cor. 4. 6. But
 we all with open face, beholding, as in a glass
 the glory of the Lord, are changed into the
 same

same Image from glory to glory even as by the spirit of the Lord, 2 Cor. 3. 18. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. 3. 8. Divine and heavenly knowledge brings a man neer to God, it gives a man the clearest and fullest sight of God, and the nearer any man comes to God, the clearer vision he hath of God, and the more communion with God.

The reason why others do not follow the Lamb is, because they see not the worth and want of the Lamb: *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts,* Eph. 4. 18. Where there is a Vail cast before the eyes of Knowledge, there is a Bar set before the hands of Practice. An ignorant person neither knows what he is doing, nor doth he know whither he is going: He doth nothing but undo himself by doing, Carnal men see no preciousness and loveliness in Christ: *Oh what is thy beloved more than another beloved,* Cant. 5. 9 *If thou knewest the gift of God, and who it is that asketh, thou wouldest have asked of him, and he would have given thee living water,* John. 4. 10.

Christ

Christ goes undesired in the World, because he goes undiscerned by the World. *But the natural man receiveth not the thing of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned,* 2 Cor. 2. But now believers being enlightened by the Spirit of God, and by the Word of God they see themselves what they were before Faith and what they are by Faith, and what they shall be at the end of Faith, they follow Christ to be all precious, precious in his Ordinances, precious in his Discoveries, precious in his graces, precious in his gifts, precious in his Promises, precious in his Members, precious in his Ministers, and precious in himself, 1 Pet. 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, They follow the Lamb, because they love the Lamb. *Grace be with all them that love the Lord Jesus Christ in sincerity* Ephes. 6. 25. They love him with a superlative love. *Whom have In Heaven but thee, and there is none upon earth that I desire besides thee,* Psal. 73, 25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she does as not good enough for his acceptance. *Look not upon me because I am black, because the*

Sun hath looked upon me : My Mothers Chil-
ren were angry with me : they made me the
keeper of the Vineyard, but mine own Vine-
yard I have not kept, Cant. 1. 6. The Church
 is never more fair than when she judgeth
 her self to be most deformed ; never more
 happy, than when she accounts her self most
 miserable ; never more holy, than when
 she reckons her self most polluted ; she is
 never richer, than when she seeth her self to
 be poorest of all. The soul that loves much,
 is a soul that works much, the Commands
 of the Gospel are not grievous to him, but
 Precious to him. Tell me (oh thou whom my
 soul loveth) where thou feedest, Cant. 17. A
 soul that loves Christ, hath his eyes upon
 Christ, and his desire is after Christ. The
 desire of our soul is to thy Name, and to the
 remembrance of thee : which my soul have I de-
 sired thee in the night ; yea with my spirit will
 I seek thee early, Isa. 26. 9. True believers
 love Christ more than they love themselves,
 They loved not their lives unto the death, Rev.
 12. 11. Christ is dearer to them than their
 lives : they slighted, contemned, yea, de-
 spised their very lives, when they stood in
 competition with Christ and his Glory, and
 chose rather to suffer the greatest misery,
 than he should lose the least dram of his
 honour. The love of Christ hath made his
 Saints

Saints and Witnesſes yield all the parts and members of their bodies to the cruel and mercileſs instruments of bloody perfectors; their backs to be whipp'd, their eyes to be boared, and their tongues to be cut out of their Mouths. *Heb. 11. 38.* Oh how strongly did theſe love! The measure of loving Chriſt, is to love him without measure. *Who ſhall ſeperate us from the love of Chriſt* Tribulation ſhall not, Perſecution ſhall not, Famine and nakedneſs ſhall not, Peril and Sword ſhall not: For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come; nor height nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord, *Rom. 8. 35, 38, 39.*

Sixthly, They follow the Lamb becauſe they are married to the Lamb, *Jer. 4. 14. I am married unto you, Rev. 21. 9. I will ſhew thee the Bride, the Lambs Wife. Cant. 2. 19. My beloved is mine and I am his.*

Here I will ſhew you two things.

First, How Chriſt comes to be ours.

Secondly, How we come to be Chriſts.

First, Chriſt is ours by the free donation and gift of the Father: God ſo loved the world that he gave his only begotten Son, *John, 2. 16.*

Secondly

Secondly, Christ freely gave himself unto us, so that Christ is ours by his own consent, he hath as it were passed over himself unto us: *Christ loved me, and gave himself for me,* said the Apostle, Gal. 2. 20.

Thirdly, Christ hath passed himself over unto his Church by marriage; and therefore she is called his Queen, his Spouse, his Bride, and his Wife, *Psal. 45. 9.* Although we had nothing to bring to him but poverty, shame, sorrow, and misery, yet he took us, and loved us, and married us.

Fourthly, Christ is ours by communicating his own spirit to us.

2. The Saints are Christs four ways.

First, By the Donation of the Father: *God hath made him both Lord and Christ, Acts. 2. 36. And hath put all things under his feet, & gave him to be the head over all things in the Church, Ephes. 1. 22. And now (saith Christ) behold I, and the Children whom thou gavest me; thine they were & thou gavest them me, Joh. 17. 6.* God the Father gave us to God the Son that he might redeem us; and God the Son gave us to God the Father, that he might sanctifie us, and keep us from the evil of the world, v. 17.

Secondly, We are Christs by voice; *I have chosen you out of the world. And the Saints are said to be chosen in Christ, Ephes.*

1. 4. And they are called, *And chosen Generation*, 1 Pct. 2 9. *And chosen and faithful* Rev. 17. 14.

Thirdly, The Saints are Christs by purchase; we were in our enemies hand, and under their power, and could not free ourselves from the bondage of the Law, Sin, Satan, Death and Hell; therefore saith the Apostle, *we are bought with a price*, 1 Cor. 6. 26. For in respect of Gods Justice, we are bought by Christ.

Fourthly, We are Christs by combination and Covenant. *I entred into Covenant with thee, and thou becamest mine*, Ezek. 16. 8. That is, I did make a solemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder believers follow the Lamb whither soever he goeth; they are married to him, he is their Head and Husband.

Seventhly, They follow the Lamb, because they have the Spirit of the Lamb: *We have not the Spirit of the world, but the Spirit which is of God, that we may know the things that are of God; and we have the mind of Jesus Christ*, 1 Cor. 2 11, 12 16. And we know that he abides in us, by the spirit which he hath given us. *Now if any man have not the Spirit of Christ, he is none of his*. This Spirit that the Lord Jesus gives to believers,

believers, is a sealing Spirit; a lively Spirit and an enlightning Spirit, and a leading Spirit: it leads us from all evil to all good, And all the Lambs followers are in the Spirit of the Lamb: and therefore they pray in the Spirit and with the Spirit, and by the Spirit, and for more of the Spirit: they that have the Spirit need not a book to pray by. Now all true believers have the Spirit of the Lamb, therefore they follow the Lamb whithersoever he goeth.

Eighthly, Believers follow the Lamb, because all their priviledges come from the Lamb: they are all *Kings and Priests*, Rev. 1. 6. Rev. 5. 10. *And Sons and Heirs*, 1 Joh. 1. 1. *Behold what manner of love the Father hath bestowed upon us.* Rom. 8. 17. *If Children, then Heirs, Heirs with God, and joint Heirs with Christ.* Though believers have not a Crown in life, yet they are Heirs to a Crown of life, God puts the greatest honour upon his own people, *Prov. 12. 26.* All the honour that other men have, is not worth the having: that which makes a man great in the eye of the world, makes a man nothing in the eye of God, Men are ever the better for their greatness, if they be not made better by their greatness. But how believers greatness and honour comes by Christ, the faithful and true witness, the

first begotten of the Dead, and the Prince of the Kings of the Earth. *He hath made unto our God, Kings and Priests, and we shall reign on the Earth, Rev. 5. 10.* All the light, and life, and hope, and joy, and peace, and beauty, and honour, and riches, believers have, they have it all by Christ, and from Christ: He gives them rich Grace, and rich Glory, and all things richly to enjoy, *1 Tim. 6. 17.*

Take a man that is out of Christ, and hath none of all this, *Ephes. 2. 12.* That *that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the World (yea) he is wretched, and miserable, and poor, and blind, and naked, Rev. 3. 17.*

O this is the condition of every graceless, faithless and Christless person. But now a believer, though he be never so poor in the worlds eye, he is rich in Gods eye; for all things are his, and he shall inherit all things *1 Cor. 3. 22. Rev. 21. 7.* *He that overcometh shall inherit all things.* But how comes it to pass, that the Believer hath so much, and others so little? He hath it all from Christ. *Of his fulness have we all received grace.*

Therefore Believers do glory in Christ,

because they have all their glory by and from Christ, 1 Cor. 31. He hath enough to glory in, that hath a Christ to glory in: Now believers cannot but cleave to him, and follow him, because all their good things come by him.

Ninthly, They follow the Lamb, because their names are written in the Lambs book, Rev. 13. 8. *And all that dwell upon the earth shall worship him, whose names are not in the book of life, of the Lamb, slain from the foundation of the World. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambs book of life, (Rev. 21. 7.)* All the rest, all the worshippers of the Beast, and all unbelievers shall be cast into that lake of fire which burns and flames for ever, Rev. 19. There be a great many that follow the Beast, worship the Beast, receive the mark of the Beast, and admire the Beast, Chap. 13. 4. But what are they? Are they any that have their names written in the Lambs book of life? No no: For this see Rev. 17. *The Beast that thou sawest, was and is not, and shall ascend out of the bottomless Pit, and shall go into Perdition, and they that dwell on the earth shall wonder, whose names were not written in the book of Life.* So that you see

what that cursed crew are that follow bylon; they are such whose names are written in the book of Life. But they have their Fathers Name written in the forehead, and their names written in the Lambs book, they follow the Lamb whithersoever he goeth: *And they that with him are called, and chosen, and faithful* Rev. 17. 14.

Tenthly and lastly, precious ones follow the Lamb, because they shall be for ever with the Lamb. Then we which are alive remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lamb; Wherefore comfort one another with these words, 1 Th. 4. 17, 18. Therefore are they before the Throne of God, and serve him day and night in the Temple; and he that sitteth on the Throne shall dwell among them: They shall hunger no more, neither thirst anymore, neither shall the Sun light on them nor heat; for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes, Rev. 7. 15, 16, 17. How troublesome soever a Saints beginning is, his ending is joyful. When believers change Earth for Heaven, they do not leave their happiness, but compleat their happiness.

Is, John 12. 17. 24. *Father, I will that they to whom thou gavest me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.* Not only with me ever, but with my Saints, with my Angels, and with my Father, and with all that are with me.

To be with God and Christ for ever, im-
plyeth these seven things.

First, The presence of God.

Secondly, The happy Union with God.

Thirdly, The blessed Vision of God.

Fourthly, The glorious communion with God.

Fifthly, The fruition of God.

Sixthly, The rest that the Saints shall have with God.

Seventhly, The enjoyments of themselves with God.

Oh how unspeakable is the glory of Heaven: Oh how infinitely glorious is the Lamb: Now true Believers follow the Lamb whithersoever he goeth, because they shall be for ever with the Lamb in fullness of glory, and endless felicity, *Rom.*

17.

Thus have I shewed you why believers follow the Lamb.

D 3

Now

Now I shall shew you the Excellencies following the Lamb.

The first Excellency is, they that follow the Lamb, have the presence of the Lamb with them.

The hundred forty and four thousand that stood upon Mount Sion, had the Lamb with them, *Psal. 46. 5. God is in the midst of her, she shall not be moved; God shall help her, and that right early. The Lord of Hosts is with us, the God of Jacob is our refuge, verse 8.* God is in the midst of his Church, not only to behold her, but to uphold her.

Though the Churches enemies may be wroth to wave to toss her, yet they shall never be able to split her, because God is in the midst of her. This is that which comforted and strengthened David: *Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art nigh me, Psal. 138. 4. When thou passest thorow the waters, I will be with thee; and thorow the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee, Isai. 43. 2.* My Lord. Oh they that follow the Lamb, shall stand for the Lamb, have the presence of the Lamb, his glorious presence, his precious presence, his comforting presence, his protecting

ecting presence, his quickening and sancti-
fying presence.

The Second Excellency is, that they that
follow the Lamb shall know the mind of
the Lamb.

*It is given unto you to know the Mysteries
of the Kingdom of Heaven, but to them it is not
given: And blessed are your eyes, for they see,
and your ears, for they hear, Mat. 13. 11. 16.
Henceforth I call you not Servants, for the
Servant knoweth not what his Lord doth, but
I have called you friends, for all things that I
have heard of my Father, I have made known
unto you, Joh. 17. 6, 7, 8. Jesus Christ that
lies in the bosom of his Father, he unbo-
soms and unbowels the heart of the Fa-
ther to believers; they know his Secrets,
his Mind, his Counsel and his Will, and
none knoweth it but them: I thank thee,
O Father, Lord of Heaven and Earth, because
thou hast hid these things from the wise and
prudent, and hast revealed them unto babes,
Mat. 11. 25. But they that walk with God,
know much of the mind of God, and the
Mysteries of the Gospel.*

The Third Excellency of following the
Lamb is, They that follow the Lamb may
come boldly to the Lamb. *Let us therefore*

come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need, Heb. 6. 14. A soul that hath interest in Christ, may come boldly to Christ, and speak boldly to him, and to his Father, for any mercy he needeth: he may go to the Throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty have believers: Oh what a priviledge have they, that they may go to God with a holy boldness: The wicked proud ones of the Earth are so high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God: *Mat. 11. 28. Come unto me all ye that labour and are heavyladen, and I will give you rest.*

The Fourth Excellency is, they that follow the Lamb shall have all their wants supplied by the Lamb, *Phil. 4. 19. But my God shall supply all your need, according to his riches in glory, by Jesus Christ.* They that follow the Lamb shall want no good thing: *Oh fear the Lord all ye his Saints, for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing, Psal. 34. 9, 10. The Lord is my shepherd I shall not want, Ps. 23. 7. Delight thy self in the*

Lord, and he shall give thee the desire of thy heart; thou shalt have whatsoever thou desirest to have. He that hath the chiefest good shall want no good. Whosoever shall drink of the water that I shall give him, shall never thirst; and he that cometh to me shall never hunger, Joh. 6. 35. O who would not follow and believe in the Lamb; Oh happy are all they that love the Lamb.

The fifth excellency is, They that follow the Lamb shall share with the Lamb.

First, in his Divine Nature. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. 1.

That is, of those Divine qualities, whereby we are made like unto God in wisdom, and righteousness, and true holiness, Ephes. 2. 4.

Secondly, In his Conquests. The poor saints share with Christ in all his noble and honourable Conquests (1 Cor. 15. 55.) over the World, Death, and Hell, and over sufferings: In all these things we are more than conquerors, through him that loved us, Rom. 8. 37.

Thirdly, They share with Christ in his graces.

Of his fulness have we all received grace for grace, Joh. 1. 16. As a Child receives member for member ; as the Paper from the Press receives letter for letter : as the Wax from the seal receives print for print ; as the Glass from the Image receives face for face ; so do believers receive from Christ grace for grace, that is, for every grace that is in the Lamb, there is the same grace in us in some measure.

Fourthly, Believers share with Christ in his glorious Titles.

He is called a Son, so are they ; a King, so are they ; a Priest, so are they ; an Heir, so are they ; Rom. 8. 17. Rev. 5. 10. Rev. 1. 5. 6.

Fifthly, They share with Christ in his Glory.

I go to prepare a place for you : I will come again and receive you unto myself, that where I am, there ye may be also, John 14. 23. And the glory which thou gavest me I have given them, that they may be one as we are one, John 17. 22. My sheep hear my voice, and they follow me, and I give unto them eternal life. Joh. 10. 28. The Saints shall have the same glory which Christ himself hath ; the Saints in Heaven are not only glorified with Christ, (which is a great exaltation) but they do enjoy the very same glory which Christ himself

himself doth; the same for kind, though not for degree. The head and Members are glorified together with the same kind of glory: God hath not one Heaven for his Son, and another for his Saints: but one and the same for both. Believers shall be as truly glorious as Christ is, and eternally glorious as he is. *Our vile bodies shall be fashioned like unto his glorious body, and we shall be glorified together with him, and appear with him in glory,* Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow him, share with him.

The Sixth Excellency of following the Lamb is, They that follow the Lamb shall be protected by the Lamb. *He suffered no man to do them wrong; yea he reprov'd Kings for their sakes, saying, Touch not mine anointed, and do my Peophets no harm,* Psal. 105. 14, 15. Which are his Saints. *Who is he that will harm you, if ye be followers of that which is good? And if ye suffer for righteousness sake happy are ye? and be not afraid of their terrour, neither be troubled,* 1 Pet. 3. 13. *Fear them not, for I am with thee: be not dismayed for I am thy God; yea I will strengthen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteousness.* Isa. 40. 10. *Can a woman forget her sucking child?* that

that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee, Isa. 40. 15. Who can harm a man if God be with him and for him? He that hath the love of God, needs not care for the anger of men: A true believer hath the love of God, the love of Christ, the love of good Angels, the love of good men, and the love of all whose love is worth the having. God protects men in his way, but not out of his way; when men appear for God, God appears for men; he is good to them in affliction, and he doth them good by affliction.

The seventh Excellency is, They that follow the Lamb shall not feel the wrath of the Lamb: *Rev. 2. 11. He that overcometh shall not be hurt of the second death,* 1 Thes. 1. 10. *And to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit,* Rom. 8. 1. Oh how sad is the condition of those, who live and die without Christ, they are sent to Hell, *Psa. 9. 17. The wicked shall be turned into Hell, and all the Nations that forsake God; who shall be punished with everlasting destruction*

destruction from the presence of the Lord, and from the glory of his power, 2 Thes. 2. 9. They shall feel and suffer the wrath of the Lamb, because they despised the truth of the Lamb. Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at naught all my Counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, your destruction cometh as a whirlwind when distress and anguish cometh upon you: then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me, Prov. 1. 24, 25, 26, 27, 28. Do you hear this sinners? If God will shew you no mercy, if ye live in your sins, and die in your sins, be sure Hell will shew you no mercy; now the believer shall feel and suffer none of this, he is in a happy state and condition.

The eight Excellency is, They that follow the Lamb shall reign with the Lamb: and this is another Excellency of following the Lamb. True believers do reign now over the Creatures, over the pomp & pride of the world, over all Spirits, over sin, over the Consciences of wicked men, and over sufferings: but besides all this, they shall reign

reign with Christ, and over those that now
reign over them, *Rev. 5. 10.* And we shall
reign on the Earth, *Chap. 20. 4.* And they
lived and reigned with Christ a thousand
years. And as the wicked tread down the
Saints under their feet now, so shall the
Saints then tread down the wicked under
their feet, *Mal. 4. 3.* The Lord hath promised
that the meek shall inherit the earth. Doth
not the Scripture say, that, *In the last days*
the mountain of the Lords house shall be lifted
up above the Hills, and shall be established in the
top of the Mountains? *Isa. 2. 2.* And that the
Kingdoms of this world must become the King-
doms of our Lord Jesus, *Rev. 11. 15.* And he
that loves to see the face of his Church
beautiful, will e're long wipe away those
bloody tears: it is not long before you will
triumph and say, (*Cant. 2. 11, 12.*) Loe, the
winter is past, the rain is over and gone, the
flowers appear on the earth, the time of the
singing of Birds is come.

The ninth Excellency is, They that fol-
low the Lamb, shall sit upon the Throne
with the Lamb, *Rev. 3. 20, 21.* To him that
overcometh will I grant to sit with me in my
Throne, even as I also overcame, and am set
down with my Father in his Throne, Ye also
shall sit upon twelve thrones, Judging the
twelve

twelve tribes of Israel, Mat. 19. 28. Oh what an honour is this ! what a glory is this ! to sit upon the Throne with Christ; Is it not honour and glory enough for us to be in Heaven, with God, and Christ, and Angels ? but we must sit upon a Throne there ? Oh what an honour is this ! and yet this honour shall all the Lambs followers have.

The tenth Excellency of following the Lamb is, They that follow the Lamb shall judge the world with the Lamb. If you consult sacred Records you shall find that both God, and Christ, and the Saints are said to judge the world : The Ordination is Gods, the Execution is Christs, the Approbation is the Saints. When the Apostle would stop the sinful suits among the *Corinthian* brethren, that did not want men of Eminency to put a period unto controversies, saith, *Do ye not know that the Saints shall judge the world ? And if the world shall be Judged by you, are ye unworthy to Judge the smallest matters ?* 1 Cor. 6. 2. Enoch, the seventh from Adam, Prophesied, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, Jude 14, 15. When the Son of man shall sit in the Throne of Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, *Mat.*

Mat. 19. 28. Now the world judges the Saints, but then the Saints shall judge the World, now they judge and condemn Christ in his Members, but then they shall be judged and condemned by Christ and his Members: For as the world cannot endure God himself, so neither can they endure God in the Saints, and the more God dwells in the Saints, the more the world afflicts the Saints, but they that follow the Lamb whithersoever he goeth, shall then sit upon those that now sit upon them.

Thus have I shewed you the Excellencies of following the Lamb.

Fourthly, The Misery of those that follow not the Lamb, but the Beast! Oh their misery is great in this life, but it will be greater in the other.

The first misery of them that follow the Beast is, They that follow him shall share with him in all his plagues. *And the third Angel followed them saying with a loud voice. if any man worship the Beast and his Image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the Cup of his indignation, and he shall be tormented with fire and brimstone.*

in the presence of the Lamb, Rev. 14 9, 10. On the plagues, the terrible plagues, that shall fall upon the Beast. *Death and Mourning, and Famine and Fire*, Chap. 8. 8. The judgments shall come upon all parties, and upon all degrees and conditions of men that joyn with the Beast: All those that do partake of his sin, shall share of his plagues.

There is first a vial poured out upon the Earth; that is, upon the common people, Chap. 16. ver. 2.

Secondly, Another Vial upon the Sea: that is, the Jurisdiction of *Rome*, ver. 3.

Thirdly, Another Vial upon the Rivers; that is, their Ministers, *verse* 4.

Fourthly, Another Vial is poured out upon the Sun; that is, Princes and Magistrates. *ver.* 8.

Fifthly, Another Vial also upon the Seat; that is *Rome* it self, the Throne of the Beast, *vers.* 10.

So that all that worship the Beast, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his plagues: *Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues*, Rev. 18. 4.

The Second Misery of them that follow the Beast is: They shall cry to the Rocks, and to the Mountains of the Earth. *And the great men, and rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?* Rev. 6. 15, 16, 17. The wicked, though here cloathed in Silk and Velvet, shall wish for the mountains to cover them, which would be but a poor shelter, *For the Mountains melt at the presence of the Lord, and the rocks rend asunder when he is angry.* They that made others fly away from them, as innocent Lambs from devouring wolves, shall be afraid of the wrath of the Lamb that sitteth on the Throne. Oh how will those great men dare to appear before his Tribunal, that have stained the Sword of Authority with the bloud of Innocency, by turning its back against the Vicious, and whetting its edge against the Righteous: Many an unjust Judge, that may be now sits confidently upon the bench shall then stand trembling at the Bar: Oh how will they be able to lift up their heads before

fore Christ, who haue lifted up their hands against Christ? *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, & against his Christ, Aēt. 24. 26 Rev. 17. 14.* Instead of helping the Lord against the mighty, they help the mighty against the Lord, *Psal. 2. 2.* Oh how many great men are there, that make no other Uſe of their greatneſs, but to be great in wickedneſs! Great Swearers, great Drunkards, great Sabbath-breakers, great Perſecutors, great Adulterers, great Atheiſts; who inſtead of denying or ſorſaking the Devil and all his works, follow the Devil and all his works; who ſin with content, and are content with their ſins: *Thy Princes are rebellious, and companions of thieves, Iſa. 1. 23.* But the great God againſt whom they ſin, is greater than the greateſt, before whom all the Nations of the world are but as a drop of a bucket, and as the ſmall duſt of the balance, *Iſa. 40. 15.* who will not fear thee, O King of Nations, forasmuch as there is none like unto thee, O Lord; Thou art great and thy Name is great, & thy Power is great, *Jer. 10. 3.* He toucheth the Mountains, and they ſmoak, before whom the Devils fear and tremble. Therefore, woe, woe be to them that forſake him and ſollow the Beaſt; they ſhall cry and call for help, but there will be none to help them.

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The third misery of those that follow the Beast is, they shall be cast into a lake of fire with the Beast. *And the Beast was taken, and with him the false Prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image, these both were cast alive into a lake of fire burning with brimstone, Rev. 19. 10.* The Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, *2 Thes. 1. 7, 8, 9.* Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames, and for ever to be banished from the presence of God, and his holy Angels. This will be the portion of the Beasts followers. Oh, will they not wish then they had never been born? and that they might be turned into stocks and stones? but alas, all their wishes will do them no good: Christ will say to them then, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. 41, 42, 43.* O ye Rulers and great ones of the earth, it will be no dishonour to your Honours, to lay your honours at his feet, in whose presence
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the Angels vail their faces, and before whose Throne the Elders cast their Crowns, *Isa. 6. Rev. 4. 10.* O is it not better then with patience to suffer with *Sion* and the Churches party a while, rather than joyn with the *Romish* party, and be ruined with them in the end? *Rev. 14. 12.* *Here is the patience of Saints.* Ye shall suffer a while, and be trodden down by them; and you must stay for the full accomplishment of this promise for your deliverance: *But I will surely come and will recompence all your patience; And therefore be not discouraged and faint in your minds, let not your hearts turn back unto Egypt, and hanker after Rome, those remnants of Baal, which God will surely destroy.*

Fifthly, I shall shew you now how the Lambs followers may be known from the Beasts followers.

First, You may know them by their number; they are in number the fewest, *Many are called but few are chosen, Mat. 20. 16.* *Though all Israel be as the sand of the sea, yet but a remnant shall be saved, Rom. 9. 27.*

And Christ calls his flock, *A little flock, Luke 12. 32* And truly beloved, they are but few that follow the Lamb, and believe in him,

him. The *Heathens* follow the *Devil*; the *Turks* follow *Mahomet*; the *Jews* follow *Moses*; the *Papists* follow the *Pope*; and loose *Protestants*, and carnal *Professors*, they follow the *world*, the *flesh*, and the *Devil*; and *false Teachers*, *false Doctrine*, and *false Worship*; And all the world wanders after the *Beast*, Rev. 13. 3. The waters which thou sawest where the *Whore* sitteth, are people and multitudes, and nations, and tongues, Chap. 27. 15. Believers though their Natures are the sweetest, yet their number is the smallest; in Heaven are the best, but in Hell are the most.

O Dear Christians! there are but few upright Christians; there are many Thorns, but few Lillies. Many almost, but few altogether Christians.

Secondly, By their Characters you may know them. You have nine lovely Characters of them in this Fourteenth Chapter.

First, they stand with the Lamb upon the Mount *Sion*.

Secondly, They have Their Fathers name written in their foreheads.

Thirdly, They sing a new Song, which none can learn, but only the hundred forty and four thousand.

Fourthly,

Fourthly, They are such as are redeemed from the earth.

Fifthly, They are Virgin Saints, not defiled with women.

Sixthly, They follow the Lamb whithersoever he goeth.

Seventhly, They are redeemed from amongst men.

Eighthly, They bring their first-fruits unto God, and to the Lamb.

Ninthly, *And in their mouths was found no guile; for they are without faults before the Throne of God.* Oh how holy, how heavenly, how gracious, how glorious, how lovely & spiritual are these! they live in the Lord, on the Lord, to the Lord, and with the Lord; *They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people,* 1 Pet. 2. 9.

Thirdly, By their Spirit; they have another Spirit, *Num. 14. 24.* All the Lambs followers are in the spirit of the Lamb, *Rom. 8. 9, 16.* And by that spirit they are led and taught, a spirit of holiness, a spirit of meekness, a spirit of love, a free spirit, and a true humble and faithfull spirit too, and for the Lord. Now as the Lambs followers are in the spirit of the Lamb, so the beasts followers are in the spirit of the Beast, which is no other

other than the spirit of the Devil, *Ephes. 2. 2.* According to the Prince of the power of the air (*the spirit that now worketh in the children of disobedience?*) a spirit of Lording and Domineering, a spirit of Cunning and Craftiness, a spirit of Deceit, a spirit of Superstition, a spirit of Persecution and Cruelty; and in this spirit are all the followers of the Beast. Now by this you may know the Lambs followers from the Beasts followers.

Fourthly, By their name: They have another name, a new name, *Rev. 3. 12.* God gives his people honourable titles, though the Beast giveth them reproachful titles, God calls them, *The dearly beloved of his soul, Jer. 12. 7.* And *The apple of his eye, Zech. 2. 8.* And *His jewels, Mal. 3. 17.* His Glory, his portion, his Bride, his Friends & Children: But the Beast calls them seditious Hereticks, Deceivers and Deluders, Blasphemers, and Fools, and Mad men, as if they were not worthy to have a being amongst men: but though they are Ravens: in the worlds eye: yet they are Doves in Godseye: yea they are such Worthies, *Of whom this World is not worthy, Heb. 11. 38.* Now dear Christians, by this you may know the Lambs followers from others, by the
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nick names the world giveth them, and by the glorious names that God giveth them.

Fifthly, By their graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodness, they are very fruitful, and bring forth much fruit, *John. 15.* They are called heavenly, because of their heavenliness, *Rom. 8. 1.* And holy, because of their holiness: Spiritual, because of their spiritualness: And faithful, because of their faithfulness: There is much of God to be seen in them, in their words, works, duties and conversations, *Phil. 3. 20. For our conversation is in heaven,* They seek heavenly things and walk by a heavenly Rule; they eye heavenly objects, and are led by a heavenly Spirit, they submit to a heavenly Government, and imitate heavenly ones; there is much of heaven in them, and much of them in heaven: *When I awake I am still with thee,* saith *David,*

But now the Beasts followers they are full too, but it is with blood and swearing, cursing, stealing, lying, blaspheming, rebellion, and all manner of abominations and filthiness, *Hos. 4. 2. Rom. 3. Rev. 13.* Now beloved, by this you may know Christs precious ones from the Beasts filthy ones.

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Sixthly.

Sixthly, The Lambs followers may be known from the Beasts followers, by their keeping the Commandments of God, and the Faith of Jesus, *Rev. 14. 12. Here is the patience of the Saints ; here are they that keep the Commandments of God, and the Faith of Jesus. Rev. 12. 17. The Dragon was wroth with the Woman, and made War with the remnant of her seed, which keep the Commandments of God, having the testimony of Jesus Christ.* True believers cleave to the Lord and follow him fully : But my servant Caleb hath followed me fully, *Numb. 14. 5. & Enoch walked with God, Ge. 5. 25. And Noah walked with God, Gen. 6. 9. Let us also walk in the Spirit. Gal. 5. 25.* And they follow the Lamb whithersoever he goeth, they hear his Voice, they profess his Worship, and obey his Doctrine, they abhor Antichrist, they follow not the Beast nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch Beastly Babylon.

Seventhly, By their Company : The Lambs followers keep company together. *Being let go, they went to their own company. Acts. 4. 2, .* So they are said to stand upon a Sea of glass together : *And I saw as it were a Sea of glass, mingled with fire, & them that* 4.

had gotten Victory over the beast, and over his image, and over his mark, & over the number of his name, stand on the Sea of glass, having the harps of God, Rev. 15. 2. So they that are with the Lamb upon Mount Sion, are together, and keep together, and follow the Lamb together. Christs faithful Witnesses do not hear with Antichrists hearers, nor worship with them which worship the Beast; for they are come out of Babylon, Chap. 18. 4. Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues: Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord, 2 Cor. 6. 17. The Children of God will not keep company with the children of wrath, for they cannot agree: For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols? 2 Cor. 6. 14, 15, 16. Therefore believers keep together, walk together, and worship God together: And they that believed were of one heart and own soul, and continued in the Apostles doctrine and fellowship, Acts 4. 32. Act. 2. 42. by this the Lambs follow-

ers are known by, to wit, their company.

Eighthly, By their language they are known; true believers speak the Language of *Canaan*; their Language is Scripture language; you may know them by their speech; as *Peter* was know by his speech: *Surely thou art one of them, for thy speech bewrayeth thee*, Mat. 26. 73. Their words are holy and heavenly, they speak of God, and to God, and for God; and he heareth them, Mal. 3. 16. But the Beasts followers spake wickedly, proudly, daringly, and blasphemously, Chap. 13. 4. *And he opened his mouth, blaspheming God, his Son, his Name, his Saints, and they that dwell in Heaven*, vers. 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but speak much of God.

Ninthly, the Lambs followers are known by this, they are more afflicted with the Churches heaviness, than they are affected with their own happiness. *The King said, Why is thy countenance sad? This is nothing else but sorrow of heart, seeing thou art not sick, Why should not my countenance be sad when the City, the place of my Fathers, lieth waste, and the gates thereof are consumed with fire*

fire? Neh. 2.3. How can *Sions* Son be rejoycing, when their Mother is mourning? though they were the *Jews* desolation, yet they were *Jeremiah's* Lamentation. How can such rejoyce in her standing, that do not mourn for her falling? When the Churches Adversaries make long furrows upon her back, we should cast in the seed of Tears. Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being your selves also in the body, Heb. 13.3. Sympathising with others, makes an estate that is joyful more happy, and an estate that is doleful less heavy.

The righteous perish, and no man layeth it to heart. Isa. 5.7. We may dray up that charge against many now, *Anos 6. 46.* They lie upon beds of Ivory, and stretch themselves upon Couches, and eat the Lambs out of the flock, & the Calves out of the midst of the stall: that drink Wine in bowls, and anoint themselves with the cheif Ointments; but they are not grieved for the afflictions of *Joseph*. Oh that there were not too many such now adayes, that eat the fat, and drink the sweet, and are not troubled for *Sions* troubles: instead of sympathising with them in their misery they are censuring of them for their misery, But the true servants of God are tender and

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broken.

broken hearted, they weep, and mourn and wring their hands for *Sions* sins, for *Sions* breaches, for *Sions* calamities, for *Sions* deliverance ; and thus they do, and will do till they see *Sion* on Mount *Sion* with the Lamb to be.

Tenthly, The Lambs followers are known by their love to Christ, and sufferings for Christ, they chuse the worst of sorrows, before they will commit the least of sins : *For thy sake we are killed all the day long, and counted as sheep for the slaughter,* Psal. 44. Rom. 8. 36. *And ye shall be hated of all men for my Names sake,* Mat. 10. 22. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake,* Mat. 5. 10. Love can walk on the water without drowning, and lie in the fire without burning. How shall we land at the Heaven of rest, if we are not tossed upon the Sea of trouble, A Believer should live above the love of life, and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are so welcome to that spiritual *Canaan*, as those that swim to it through the Red Sea of their own blood. In suffering, the offence is done to us; in sinning, the offence is done to God. In suffering we

we lose the favour of men, in sinning, we lose the favour of God : therefore *Daniel* chose the Den of the Lion, rather than he would forsake the cause of the Lamb, *Dan. 6.* And the three Children chose rather to suffer sadly, than to sin foully, *Dan. 3.* And *Moses* chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, *Heb. 11. 29.* It is better to be a Martyr than a Monarch, it is better to be a Prisoner for Jesus Christ, than to be a Prince without Christ, or against Christ.

Oh how precious, how glorious, how lovely, and how sweet is Jesus Christ to believers ? O they love him intirely, uprightly, they love his glorious Person, and the beauty of his Holiness, and his Name, his Honour, his Cause, and his Members ; they will suffer for him, and die for him, because he suffered and died for them, *Rev. 12. 11.* *And they loved not their lives unto the death.* Now by this all men may know the Lambs followers from the Beasts followers, viz. by their sorrows and sufferings for Christ, for Truth, for Righteousness, and for Conscience sake, *Heb. 10. 34.* *And they took joyfully the spoling of their goods,* *Heb. 11. 35.*

Eleventhly, The Lambs followers are

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known by this, They seek the publick good of others, above the private good of themselves: *I have great heavyness, and continual sorrow in my heart: for I could wish that my self were accursed from Christ, for my brethren, my kindsmen according to the flesh, Rom. 9. 2, 3. And now, O Father, glorifie thy Son, that thy Son may glorifie thee, John. 17. 1.* He prayed for glory more for the Fathers sake that bestowed it, than for his own sake that received it. A true Christian doth not desire grace only for this end, that God may glorifie him, but he desires grace for this end, that he may glorifie God. *For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8, 9. Oh, that the Lord Jesus should not only in pity save us, but in love die for us! And David, after he had served his own Generation by the will of God fell asleep, Acts. 13. 26.* His Generation did not serve him, but he served his Generation: not the Generation that was before him, for they were dead before he was living, nor the Generation that was behind him, for they were living after he was dead; but his own Generation; and not by his own will, but by the will of God. Old *Ely* mourned more for the loss of his Religion, than for the

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the loss of his Relation. Sam. 14. 18. So Moses Exod. 32. 10 *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation.* He was no self-seeker, but a life preserver. Grace doth not only make a man carry it like a Man to God, but to carry it like a God, to man Reason makes a man a man, but Grace makes a man a Christian. Every Gracious spirit is publick, though every publick spirit is not gracious.

As we are not born by our selves, so we are not born for our selves, But the Beasts followers and *Babylons* Merchants are for themselves, and seek themselves, Yea they are greedy dogs, which can never have enough, & they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter, Isa. 56. 11. *And teaching things they ought not for filthy lucre sake,* Tit. 1. 11. *Wo to you Scribes and Pharisees, for ye devour Widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* Mat. 23. These make not gain to stoop to godliness; but godliness to stoop to gain.

Twelfthly and lastly. The Lambs followers may be known from the Beasts followers

by this, they are more for power than form, for heart than art, for matter then method, for substance than shew : *Having a form of Godliness, but denying the power thereof ; from such turn aside, 2 Tim. 3. 5.* As they, who have the power of godliness, cannot deny the form ; so they, who have the form of godliness, should not deny the power. Alas, what is hearing without doing, and praying without practising, and preaching without reforming ? God loves to see the Plant of Righteousness loaded with the Fruits of Righteousness : He beareth greater respect to our hearts, than he doth to our works, *I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, Rom. 12. 1.*

The Formalist he is all for outward action, and for nothing of inward sincerity : he is for a body without a soul, and a shew without a substance : but it is not a shew of outward piety that will excuse inward hypocrisie. *For he is not a Jew that is one outwardly, neither is that Circumcision which is outward in the flesh : but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the spirit, and not in the letter, whose praises is not of men, but of God Rom.*

2. 28, 29. *I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan, Rev. 29.* They are better in their out-sides than they are in their in-sides, but believers are better in their in-sides than they are in their out-sides: *The Kings Daughter is all glorious within, her cloathing is of wrought gold, Psal. 45. 13.* The one bows but his knee at the Name of Jesus, the other bows his heart to the Truth of Jesus; the one only signs with the Cross, the other carries the Cross. Oh what would not hypocritical men do for heaven, if they might have Heaven for their so doing? but they that sail in this rotten bottom, will surely sink in the Ocean. *Who hath required this at your hands, to tread my Courts? To what purpose is your sacrifices unto me, saith the Lord? I am full of the burnt offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of Hee goats.* It was not the Clay and Spittle that cured the blind man, but Christ anointing his eyes. It was not the troubling of the waters of the Pool of *Bethesda*, that made them whole, but the coming down of the Angel. Alas, the dish without the meat will not feed us. Man may spread the Net of Duty, but it's God must take the draught of mercy. Now by this, beloved, you may

KNOW

known the Lambs followers from the Beasts followers.

And thus I have briefly and clearly shewed you these five things :

First what following the Lamb is.

Secondly, Why gracious Souls follow the Lamb, whithersoever he goeth.

Thirdly, The Excellency of following the Lamb.

Fourthly, The misery of following the Beast.

Fifthly, How the Lambs Followers may be known from the Beasts followers.

I shall make some use of this :

First, For Examination and self-tryal : Oh friends, for the Lords sake, and for your souls sake, examine your selves and try your selves by this, that you may know whose you are, and to whom you do belong: *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto unrighteousness?* Rom. 6. 16.

Oh who do ye follow ? If men, verily you have your reward; If sin, you shall have sins wages, which is eternal death ; wo and misery in this life, and Hell and destruction in the other life : but if God, then you shall have

have eternal life. *Therefore be not deceived, mistake not your selves, God is not mocked: for whatsoever a man sows, that he shall reap.* Oh beloved, examine your selves, and try your selves: what is it you mind? what is it you seek? what is it you do? do you follow the Lamb in his commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings and Reproaches; have you forsaken all and followed him? *Mat. 19. 29.* Have you taken up his Cross and denyed your selves? *Mat. 16. 24.* Have you learned of him to be meek and lowly? *Mat. 11. 29.* Have you visited and cloathed his Members? *Mat. 25. 35.* Have you kissed the Son, and made your peace with him? O beloved are you new Creatures? are you in Christ? are you in Faith? *Know ye not, if Christ be not in you, ye are reprobates? 2 Cor. 13. 5.*

The Second Use is Exhortation.

O beloved, Let me beseech you for your precious and immortal Souls sake, to come out of *Babylon*, from the Beasts Image, and from his Worship, and from his Mark, that you may not be defiled: O come away to Jesus Christ. *Arise my love, and come away, Cant. 2. 10. Come unto me all you that labour and are heavy laden, and I will give you rest.*
Mat.

104 Follow the Lamb.
Mat. 11. 21. Oh sinners, he calls you to come to him, will you not go? we must forsake sin, and embrace vertue; put off the Old man, and put on the New man; we must have Repentance and Mortification, a dying unto sin, and a living unto righteousness; from the love of earthly things, to the desire of heavenly things. Our bodies and souls must come away unto Christ; our souls, because they are the Spouse of Christ; our bodies, because they are the Temples of the Holy Ghost: We must come away from the Enticements of the Flesh, the Allurements of the World, and suggestions of the Devil, and from the Whore of *Babylon*, and from all her inventions and traditions, *Rev. 18. 4.* That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that we may live in Christ, as Christ lives in the Father. O what more happy than to live forever; and so to live for ever, as Christ himself liveth? Surely that is a blessed and glorious life. This is a believers life,

Secondly, Labour more and more to be like those that follow the Lamb fully: they are very holy and pure: they are called Virgins.

First For their Charity, *That I may present you as chaste Virgins unto Christ, 2 Cor.*

11. 2. These love Christ with a chaste, but not with an adulterous love.

Secondly, For their purity: They are Virgin Saints, they are not defiled with the whore of *Babylon*, but have kept themselves from her Idolatry and Superstition, and from her sin and wickedness: *And in their mouth was found no guile.*

Believers are stiled and titled Heaven: Christs Members are glorious Members: They are called Heaven for two Reasons.

First, Because there is much of Heaven in them.

Secondly, Because there is much of them in Heaven.

First, There is much of Heaven in believers, much of God, much of Christ, and much of the Spirit: *Of his fulness have all we received grace for grace*, John. 1. 16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God; these are the things that make Heaven to be Heaven; Now there is much of these in believers, therefore they are called Heaven. We are taken into communion with Angels; and our communion with the Angels in a great measure doth consist in bearing a part with them in praising God; it is the Action of Heaven. Believers are holy Ones, and they have glorious Titles.

First

First, *The Lords portion*, Deut. 32. 9.

Secondly, *His pleasant portion*, Jer. 12. 10.

Thirdly, *His inheritance* Isa. 19. 25.

Fourthly, *The dearly beloved of his soul*, Jer. 12. 7.

Fifthly, *Gods Treasure and peculiar treasure*, Exod. 19. 5.

Sixthly, *His Glory*, Isa. 46. 13.

Seventhly, *The house of Gods Glory*, Isa. 60. 7.

Eighthly, *A Crown of Glory*, Isa. 62. 3

Ninthly, *A Royal Diadem*: in the same place.

Tenthly, *The Glory of God*, Jer. 3. 17.

Eleventhly, *Golden Candlesticks*, Revel. 1. 12.

Twelfthly, *Kings*, Rev, 5. 10. And in my Text, *Heaven*.

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lords esteem; they are to God above all people: *The righteous is more excellent than his neighbour*, Prov. 12. 26. Oh how precious, how happy, how blessed and glorious are believers? they are called Heaven.

Secondly, *Believers are called Heaven*, because there is much of them in Heaven.

First,

First, Their Thoughts are in Heaven,
Psal. 139. 18.

Secondly, Their Desires are in Heaven,
Psal. 73. 25.

Thirdly, Their Affections are in Heaven,
Col. 3, 2.

Fourthly, Their Hopes are in Heaven,
Tit. 2. 14.

Fifthly, Their Conversations are in Heaven,
Phil. 3. 20.

Sixthly, Their Hearts are in Heaven,
Mat. 6. 21.

Seventhly, Their Aims are in Heaven,
Luke. 10. 20.

O their is much of believers in Heaven : their souls are in heaven, when their bodies are walking upon the Earth ; they live in heaven whilst they are on the earth, and they come to heaven, when they leave the earth, *Ephes.* 2. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* The Saints are set in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are set it high places, The true Church is that Spouse that is fair and beautiful, *Gant.* 2. 14. Oh the Church of Christ is lovely, and glorious.

First, Glorious in her Head.

Secondly, Glorious in her Titles.

Thirdly,

Thirdly, Glorious in Gifts and Graces.

Fourthly, Glorious in our Offices.

Fifthly, Glorious in her Priviledges.

Sixthly, Glorious in her Members.

O the Church of Christ is a Holy Church, and a glorious Church; *That he might present it to himself a glorious Church, not having spot or wrinkle, or any such things: but that it should be holy and without blemish, Eph. 5. 27. They are not defiled, they are Virgins, and in their mouths is found no guile; Now he that hath an ear to hear, let him hear.*

I shall exhort you that are members of the heavenly Church.

First, To seek heavenly things before and above all things else: Let your hearts be filled with heavenly knowledge, and heavenly riches.

Secondly, Delight in heavenly things; let it be your heaven upon earth, to serve the God of Heaven.

Thirdly, Act by heavenly Principles.

Fourthly, Have a holy dependance upon God,

For Direction.

For Protection.

For Assistance.

For a Blessing.

Fifthly, Eye heavenly Objects, God, Christ, and the Spirit.

Sixthly

Sixthly, Imitate heavenly Ones ; follow them that follow Christ.

Seventhly, Walk by a heavenly Rule ; walk according to the Laws of Heaven.

Eighthly and lastly, Live much in Heaven

Your Father is in Heaven.

Your Head is in Heaven.

Your Husband is in Heaven.

Your King is in Heaven.

Your Treasure is in Heaven.

Your Crown is in Heaven.

Your Wages are in Heaven.

And where should you be but in Heaven ? *Knowing in your selves that ye have in heaven a better, and an enduring substance, Heb. 10. 34. For we know that if our earthly house of this Tabernacle were dissolved we have a building of God, and a house not made with hands, eternal in the Heavens, 2 Cor. 5. 1.*

Oh these are blessed and holy ones; *And they that are with him, are called, and chosen and faithful, Rev. 17. 14.* Oh labour to be like those in purity, and piety, in holiness and humbleness, in meekness and patience, in faithfulness and uprightness, in spiritualness and in all godliness.

Thirdly, Follow the Lamb out of *Babylon.* *And they cryed with a loud voice saying,*
How

How long O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the Earth? Rev. 6 10. And another Angel came out of the Temple, crying with a loud voice to him that sat on the Cloud, Thrust in thy Sickle and reap for the time is come for thee to reap, for the harvest of the Earth is ripe. And he that sat on the Cloud, thrust in his Sickle on the Earth, and the Earth was reaped. And another Angel came out of the Temple which is in Heaven, he also having a sharp Sickle, Rev. 14, 15, 16, 17. The Whore of Babylon shall be destroyed with a double destruction.

Her walls shall fall down,

Her wall of Power;

Her wall of Policy:

Her wall of Superstition:

Her wall of Maintenance:

And that for these Reasons.

First, Because she hath corrupted Religion, and that both in Doctrine and Worship, Babylon is fallen, is fallen, that great City because she made all Nations drink of the Wine of the wrath of her fornication, Rom. 14. 3. Chap. 18. 3.

Secondly, Because she hath poisoned the Kings of the Earth. The Whore of Babylon hath been the great corrupter of Kings.

And I saw three unclean spirits like Frogs,
come

come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet: for they are spirits of Devils, working Miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battel of that great day of God Almighty, Rev. 16. 13.

14. Chap. 17. 2.

Thirdly, For her cruelty: In her was found the blood of the Prophets, and all the Saints that were slain upon the earth, Chap.

18. 24. And I saw the Women drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondered with great admiration, Chap.

17. 6.

Fourthly, Because her ruine and destruction is published and proclaimed over the world. And he cryed mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils, Chap. 18. 2. Chap. 14. 8.

Fifthly, It is the great design that Christ hath in the latter dayes of the world, to destroy Antichrist. The Lamb shall overcome them for he is Lord of Lords & King of Kings Chap. 17. 14. His eyes were as a flame of fire, and on his head were many Crowns, and he was cloathed with a Vesture dipt in blood, and his name is called, The Word of God. And one
of

of his mouth goeth a sharp sword, that with it he should smite the Nations, Chap. 19. 12, 13. 15.

Sixthly, Because he hath greatly insulted and triumphed over the Lords people in their miseries and calamities. *And they that dwell upon the Earth shall rejoyce over them, and make merry, and send gifts one to another,* Rev. 1. 10.

Seventhly, Because of all the Churches enemies that ever were, this is the cruellest enemy. The fourth Beast is worse than any of the former Beasts. *And behold, a fourth Beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, and it was divers from all the Beasts that were before it,* Dan. 7. 7. Rev. 18. 14.

Eighthly, It is the expectation of all the Saints, that *Babylon* be destroyed, and thrown like a Millstone, Chap. 18. 21. Now God that hath raised this expectation, in the hearts of his people, he will not frustrate their expectation, he will fulfill their Petitions.

Ninthly, God hath promised to destroy the Scarlet Whore, because she hath destroyed his Saints, and she is to be rewarded as she hath rewarded others, Chap. 15. 5, 6 Chap. 18. 8.

Tenthly, The Whore of *Babylon* shall be

be destroyed, because she trusteth in the Arm of flesh and glorieth in her strength and riches. *How much she hath glorified herself, and lived deliciously so much torment & sorrow give her: for she saith in her heart, I sit a Queen, I am no widdow, and shall see no sorrow; therefore shall her plagues come,* Chap. 18. 7. Now beloved consider of this, and think of this, and keep your selves from *Babylon*, that ye do not partake of her sins, least ye receive of her Plagues. O poor sinners, if you have any love to your souls, if you have any mind to be saved, follow the Lamb, that you may be saved by the Lamb.

He leads poor souls from darkness to light.

From Death to life.

From vice to vertue.

From Satan to God.

From poverty to plenty.

From sorrow to joy.

From misery to glory.

From an earthly Kingdom to a heavenly Kingdom.

Come ye blessed of my Father, inherit the Kingdom. Mat. 25. 34.

Oh the Kingdom which Christ leads poor souls to, is,

First,

First, A Rich Kingdom.

Secondly, A Peaceable Kingdom.

Thirdly, A Righteous Kingdom

Fourthly, A Blessed Kingdom.

Fifthly, A Glorious Kingdom.

Sixthly, A Satisfying Kingdom.

Seventhly, An Universal Kingdom.

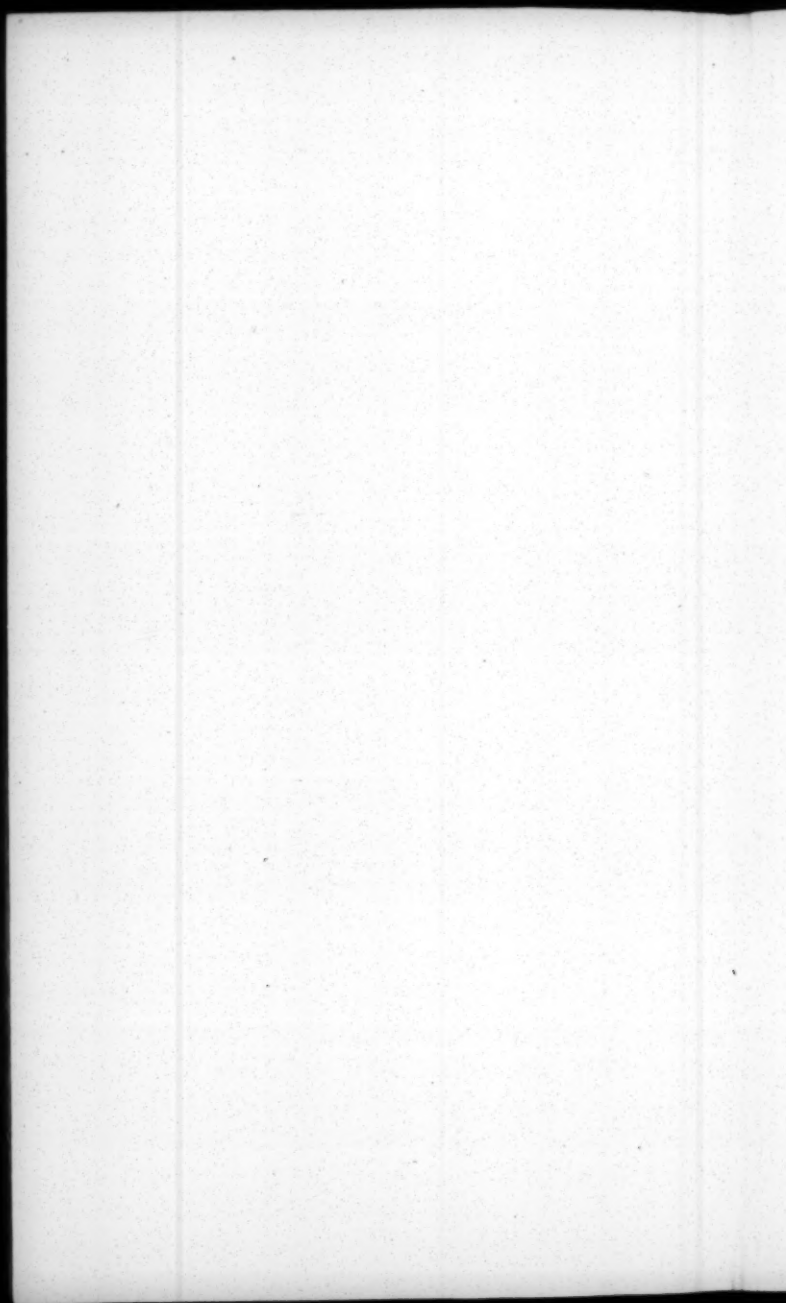
Eighthly, An Everlasting Kingdom.

Oh follow the Lamb, follow the Lamb,
that you may be for ever glorified with the
Lamb, and by the Lamb.

FINIS.

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